

Sri Upadesamrta

The Ambrosial Advice Of SRI RUPA GOSVAMI

With the commentaries of Sri Radha-ramana dasa Gosvami,

Sri Bhaktivinoda Thakura and Sri Bhaktisiddhanta Sarasvati Gosvami
Prabhupada

Translated from the Hindi edition of Sri Srimad Bhaktivedanta Narayana
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Preface

[translated from the Hindi edition]

Sri Upadesamrta is highly revered in the Sri Gaudiya Vaisnava spiritual community (sampradaya). Resplendent with the inner sentiment (bhava) and outer complexion of Srimati Radhika, Sri Caitanya Mahaprabhu is the inaugura- tor of the congregational chanting of Sri Krsna's holy names (sri nama-sankirtana) and the bestower of that most elevated, radiant divine love for Sri Krsna which had never been given before. For the benefit of all living beings, Srila Rupa Gosvami churned the ocean of Sriman Mahaprabhu's instructions and extracted the essence in the form of Sri Upadesamrta. The instructions given in this book are indis-

pensable for practitioners (sadhakas) of the devotional path (bhakti). Without following these instructions, entering the realm of pure devotion and especially following the intricate and elevated path of spontaneous devotion (raganuga- bhakti) is not only difficult, but impossible.

We learn from the diary of Govinda dasa, the personal servant of the prema-avatara (incarnation of divine love), Sri Caitanya Mahaprabhu, that prior to returning to His eternal, unmanifest pastimes, Mahaprabhu remained constantly overwhelmed in a highly inflamed (suddipta) mood of divine separation (vipralambha). At that time Mahaprabhu's two intimate, eternal servitors, Sri Svarupa Damodara and Sri Raya Ramananda, would try to pacify Him by singing verses that were relevant to His mood. On one occasion Mahaprabhu was sitting with His devotees on the shore of the ocean engaged in hearing narrations concerning Krsna

(krsna-katha). Seeing the dense grove of trees lining the shore of the blue ocean and the tall sand dunes, remembrance of Govardhana Hill and the Yamuna River with the many beautiful gardens and groves (kunjas) situated on her banks suddenly sprang up inside Him. Then He began bitterly weeping in separation from Krsna. When after some time His excitement subsided and He became peaceful, He gave the assembled devotees some instructions in a soft and sweet voice. Those instructions comprise the verses of this Sri Upadesamrta.

From the very beginning it is compulsory for sadhakas desirous of entering the realm of bhakti to renounce activities that are unfavourable for progress in spiritual life. These include the urges of mind, speech, anger, tongue, stomach and genitals, as well as avoiding overeating, unnecessary endeavours, useless conversation, improper compliance with the rules and regulations of devotion, bad association, and either greed or the restlessness of the mind to adopt worthless opinions. Simultaneously it is imperative to adopt those things that nourish one's bhakti, such as enthusiasm, determination, patience, the good behaviour associated with bhakti and the ideals for devotional life that have been established by pure devotees.

After progressing somewhat, one should engage in the six kinds of devotee association, give appropriate respect to the three levels of

Vaisnavas and serve them accordingly. Finally, while residing either physically or mentally in Vraja and following in the footsteps of devotees who possess deep love for Krsna and who are adept at relishing the devotional mellows of Vraja (vraja-rasa), one should constantly engage his tongue and mind in chanting and remembering Sri Krsna's names (nama), form (rupa), qualities (guna) and pastimes (lla). Just as Srimati Radhika is the most dear to Krsna, similarly Her pond (kunda) is also the most dear to Him. Therefore practitioners of bhakti must certainly take shelter of the embodiment of the ultimate devotional ecstasy (mahabhava), Srimati Radhika, and Her pond, Sri Radha-kunda. Sri Caitanya Mahaprabhu completely preserved this topmost essence of all instructions within the verses of Sri Upadesamrta.

The Eminently Glorious Author of Sri Upadesamrta, Sri Rupa Gosvami

Who does not know the author of Sri Upadesamrta, Sri Rupa Gosvami? His ancestry was a royal dynasty of bharadvaja- gotri brahmanas from Karnataka, South India, who were particularly knowledgeable in the Yajur Veda. Impelled by some special circumstances, his great-grandfather Sri Padmanabha left his ancestral home and settled in Bengal in a village named Naihati, which is situated on the banks of the Bhagirathi River. Padmanabha's grandson Sri Kumaradeva had three sons: Amara, Santosa and Vallabha. Later they became famous as Sri Sanatana Gosvami, Sri Rupa Gosvami and Sri Anupama. Impressed with their extraordinary scholarship, qualifications and virtuous conduct, the Muslim ruler of Bengal at that time, Hussain Shah, gave Rupa and Sanatana the titles Sakara Mallika and Dabira Khasa and made them his prime minister and personal secretary. But after some time they came into contact with the saviour of Kali-yuga, Sri Caitanya Mahaprabhu. Renouncing their colossal wealth and all worldly relationships, they became distinguished ascetics, fully dedicating themselves to serving the internal desire of Sri Radha-Krsna. On the order of Mahaprabhu they restored the forgotten holy places of Vraja-mandala, re-established the proper methods for deity worship, composed authoritative scriptures on bhakti and established the codes of good conduct for devotional life.

Again manifesting the famous Sri Govindaji deity in Vrndavana,

constructing a massive, beautiful temple and establishing an opulent standard of worship for the deity is all accredited to Sri Rupa Gosvami alone. He appeared in the year 1489 and disappeared in 1564. In Sri Jiva Gosvami's Laghu-vaishnava-tosani commentary on Srimad- Bhagavatam, we find the following authoritative list of the literatures he composed: (1) Sri Hamsaduta, (2) Sri Uddhava-sandesa, (3) Sri Krsna-janma-tithi-vidhi, (4) Sri Brhat-krsna-ganoddesa-dipika, (5) Sri Laghu-krsna ganoddesa-dipika, (6) Sri Stava-mala, (7) Sri Vidagdha- madhava-nataka, (8) Sri Lalita-madhava-nataka, (9) Sri Dana- keli-kaumudi, (10) Sri Bhakti-rasamrta-sindhu, (11) Sri Ujjvala-nilamani, (12) Sri Prayuktakhya-candrika, (13) Sri Mathura-mahatmya, (14) Sri Padyavali, (15) Sri Nataka candrika, (16) Sri Laghu-bhagavatamrta, (17) Sri Samanya-virudavali-laksana and (18) Sri Upadesamrta.

Sri Radha-ramana dasa Gosvami, Author of the Upadesa-prakasika Commentary

Sri Radha-ramana dasa Gosvami composed a Sanskrit commentary on Sri Upadesamrta, named Upadesa-prakasika, which is brief, yet essential. He appeared in the dynasty of the Vrndavana gosvamis who serve Radha-ramana, the deity who was established and served by Sri Gopala-bhatta Gosvami. His father's name was Sri Govardhana-lala Gosvami and his grandfather's name was Sri Jivana-lala Gosvami. Sri Jivana-lala Gosvami was his initiating spiritual master (diksa-guru) and also his instructing spiritual master (.siksha-guru). Radha-ramana dasa Gosvami was a great scholar, author and poet in Sanskrit and Hindi. His Dipika-dipani commentary on Srimad-Bhagavatam is highly respected amongst scholars. Similarly his Upadesa-prakasika commentary is highly revered in Vaisnava society.

Sri Saccidananda Bhaktivinoda Thakura, Author of the Piyusa-varsini-vrtti Commentary

By composing hundreds of books on bhakti, Bhaktivinoda Thakura re-established in this modern era, which is degraded by excessive sensual pleasure, the flow of pure devotion (suddha-bhakti), which had temporarily stopped. He is an intimate, eternal devotee of Sri Caitanya

Mahaprabhu. Due to his having propagated in different ways the pure philosophy of divine love (prema-dharma) exhibited and preached by Sriman Mahaprabhu, he is famous as the Seventh Gosvami. Because he manifested Mahaprabhu's holy names (sri gaura-nama), Mahaprabhu's holy land (sri gaura-dhama), Mahaprabhu's innermost desire (srigaura-kama) and the narrations of Mahaprabhu's pastimes (sri gaura-lila), he is considered the incarnation of Vyasa in Mahaprabhu's pastimes.

He appeared in an educated and cultured family on 2nd September, 1838, in the village of Viranagara, which is near the place of Mahaprabhu's appearance, Sridhama Mayapura, in West Bengal. His childhood name was Sri Kedaranatha Datta. He was a scholarly and ingenious student. During his household life, he held a high position as a government official under the rule of the British Raja. During that time he served the innermost desire of Sri Gaurasundara by translating the Upanisads, the Brahma-sutra, Srimad-Bhagavatam, Bhagavad-gita and the commentaries of the Gosvamis, by composing his own devotional books, and by publishing weekly and monthly spiritual journals. In addition, he established nama-hatta programmes for the distribution of harinama-sankirtana and hari-katha from village to village and town to town, and he revived many forgotten holy places.

In the end he renounced his wealth and family and took up permanent residence at Sri Svananda-sukhada-kunja, a garden in Sri Godruma that is situated on the banks of the divine Bhagirathi River within the boundary of Sridhama Navadvipa. There he remained possessionless and established the ideal of the system for practising spontaneous devotional worship (raganuga-bhajana). If he had not appeared in this world, Mahaprabhu's birthplace, the places where Mahaprabhu performed pastimes and Mahaprabhu's instructions would still be concealed. Today, in all corners of the world, harinama-sankirtana is being joyously celebrated and the very high waves of sri gaura-krsna bhakti are inundating the entire world. Thousands of educated Western youths are drinking the mellows of devotion (bhakti-rasa) and dancing, being overcome with spiritual joy. It is none other than Bhaktivinoda Thakura who again inaugurated this flow of bhakti.

He composed approximately one hundred books in Sanskrit, Bengali, Hindi, English, Oriya and other languages. The names of a few of them

are as follows: commentaries on ancient scriptures such as the Brahma-sutra, Bhagavad-gita, some of the Upanisads, Srimad-Bhagavatam and Sri Caitanya-caritamṛta; and his own compositions such as Jaiva-dharma, Sri Caitanya-sikṣamṛta, Sri Caitanya Mahāprabhu's Siksā, Datta-kaustubha, Sri Kṛṣṇa-saṁhitā,

Tattva-viveka, Sri Bhajana-rahasya, Dāśa-mūla-sikṣa, Sāraṇagatī, Gitāmāla, Kalyāṇa-kalpātara, Harināma-cintāmaṇi, Prema-pradīpa and Sri Caitanya Mahāprabhu - His Life and Precepts. He disappeared from this world on 23rd June, 1914.

Sri Bhaktisiddhanta Sarasvati Gosvami Prabhupada, Author of the Anuvṛtti Commentary

Sri Srimad Bhaktisiddhanta Sarasvati Gosvami Prabhupada appeared in Jagannātha Puri on Friday, 3rd February, 1874, the day of kṛṣṇa-pāñcamī in the month of Māgha. His father and sikṣa-guru was the famous eternal devotee of Śrīman Mahāprabhu, Sri Bhaktivinoda Thākura. His childhood name was Sri Vimala Prasāda. From childhood he was an extraordinary scholar, a spiritual genius and righteous in his conduct. At the age of fifteen, due to his expertise in all branches of knowledge, the community of elevated Vaiṣṇavas of that time adorned him with the title "Sri Siddhanta Sarasvati", which means he who personifies the wisdom of all established truths.

In 1918, he accepted the renounced order (sannyāsa) and became known as parivrajakācārya Sri Bhaktisiddhanta Sarasvati. His dikṣa-guru was the supremely worshipful Srimad Gaura-kīśora dāśa Bābājī Mahārāja. In Śrīman Mahāprabhu's birthplace of Śrīdhama Mayapura he established his original monastery (matha), the Sri Caitanya Matha. He went on to establish approximately sixty-four mathas in Bengal, Bihar, Orissa, Madras, Mumbai, Delhi, Uttar Pradesh and throughout the whole of India, as well as in Western and Eastern countries. In these he taught educated and cultured youths the premamāyī (saturated with divine love) instructions of Śrīman Mahāprabhu. Attracting them by his heart-touching instructions and his ideal devotional character, he initiated them into the renounced order (tridānda-sannyāsa), sent them to preach both domestically and internationally, and inspired them to publish spiritual

journals in various languages.

He also established the Vaisnava system of occupational duties known as daiva-varnasrama. Travelling throughout India, with profound enthusiasm he preached suddha- bhakti and inspired others to do the same. By publishing his own devotional books and periodicals as well as the Upanisads, the Puranas, the Brahma-sutra, Srimad- Bhagavatam, Bhagavad-gita, the books of the Gosvamis and authoritative books of the four sampradayas, he further expanded the enormous storehouse of Sri Gaudiya devotional literature. The world will remain forever indebted to this great personality.

My supremely worshipful Sri Gurudeva, the crest-jewel of topmost swan-like (paramahansa) Vaisnavas, Sri Srimad Bhakti Prajnana Kesava Gosvami Maharaja, is his devoted disciple, a guardian of the Sri Gaudiya sampradaya and founding preceptor (acarya) of the Gaudiya Vedanta Samiti and all the mathas throughout India under its jurisdiction. Besides publishing his own books, he re-published many of Bhaktivinoda Thakura's writings. By his special mercy and inspiration, devotional literatures are steadily being published by the Sri Gaudiya Vedanta Samiti.

Lastly, I am especially obliged to the present day head and acarya of the Gaudiya Vedanta Samiti, parivrajakacarya Sri Srimad Bhaktivedanta Vamana Maharaja. It is only by his special enthusiasm and inspiration that this Hindi edition of Sri Upadesamrta is now being published, and I am most indebted to him for this. May he kindly deliver this edition into the lotus hands of our revered sri gurudeva and thus fulfil his innermost desire. This is my fervent prayer at his respectful feet.

I am fully confident that by reading this book, faithful persons who are desirous of bhakti will become qualified to obtain the prema-dharma taught by Sri Caitanya Mahaprabhu and that venerable devotees will be greatly delighted. May Sri Sri Guru-Gauranga-Radha-Vinoda- bihariji bestow Their plentiful, merciful blessings upon us. At Their lotus feet I offer this humble prayer (from Srila Raghunatha dasa Gosvami's Sri Mukta-caritra, Concluding Prayers (1)):

adadanas trnam dantair idam yace punah punah srimad-rupa-

padambhoja- dhulih syam janma-janmani

Clasping a straw between my teeth, repeatedly I beg to obtain the dust of Srila Rupa Gosvami's lotus feet birth after birth.

A servant of the servant of the Vaisnavas, Tridandi-bhiksu Sri Bhaktivedanta Narayana the holy day of Aksaya-trtiya, 1984 Sri Kesavaji Gaudiya Matha Mathura, Uttar Pradesh, India

Introduction

The original Hindi edition of Sri Upadesamrta was first published in 1984 by our illustrious Srila Gurudeva, om visnupada paramahamsa parivrajakacarya astottara-sata Sri Srimad Bhaktivedanta Narayana Maharaja. The first English edition, being a direct translation of that Hindi edition, appeared in 1997. By the mercy of Srila Gurudeva, this second English edition of Sri Upadesamrta is now being presented before our exalted readers.

The ambrosial advice of Sri Rupa Gosvami known as Sri Upadesamrta was first published in the English language in 1975 by nitya-lila pravista om visnupada astottara-sata Sri Srimad A.C. Bhaktivedanta Swami Prabhupada, the empowered personality who spread Krsna consciousness around the entire world. Entitled The Nectar of Instruction, it represented a landmark in the publication of Vaisnava literature and introduced many thousands of people to the teachings of Rupa Gosvami. For this immense act of benifi- cence, the Vaisnava world will remain forever indebted to him. Srila Prabhupada was an intimate friend of Srila Gurudeva's, and our fervent desire is that this current edition please him by suitably complementing his original work.

In providing word-for-word synonyms for the verses of Sri Upadesamrta, we have not followed the sequential order of the words as they appear in the verses but, rather, the natural order of the words as they appear in a sentence. This system is called anvaya in Sanskrit. Anvaya literally

means the natural order or connection of words in a sentence. The meaning of the verse becomes self-evident by the anvaya system. We hope that the readers will appreciate the advantage of this system, as it helps one to delve deeper into the meaning of the verses. To bring this to the readers' attention in the book, we have identified the word-for-word synonyms simply as "Anvaya".

Grateful acknowledgement is extended to Lavanga-lata dasi for copy-editing this second edition, to Rsabhadeva dasa and Santi dasi for proofreading the final manuscript, to Atula-krsna dasa for checking the Sanskrit, to Krsna-prema dasa for designing the new cover and to Subala-sakha dasa for providing the new photograph of Srila Gurudeva. On behalf of the many devotees serving in book production for Gaudiya Vedanta Publications, we offer this publication to Srila Gurudeva, praying that it may fulfil his innermost desire.

An aspiring servant of the Vaisnavas, Prema-vilasa dasa

Guru-purnima 13th July, 2003

Gopinatha-bhavana, Sri Vrndavana

Verse 1

Six Urges Unfavourable to Bhakti and Worthy of Rejection

vaco vegam manasah krodha-vegam

jihva-vegam udaropastha-vegam

etan vegan yo visaheta dhira

sarvam apimam prthivim sa sisyat

Anvaya

dhira - a wise and self-controlled person, free from desires for material

enjoyment, liberation and mystic perfection; yah - who; visaheta - can subdue; etan - all these; vegan - overwhelming passions; vacah vegam - the impetus of speech; manasah vegam - the agitation of the mind; krodha- vegam - the onset of anger; jihva-vegam - the vehemence of the tongue; udara-upastha-vegam - the urge of the belly and the agitation of the genitals; sah - he; sisyat - can instruct; imam - this; sarvam - entire; prthivim - world; api - even.

Translation

A wise and self-composed person who can subdue the impetus to speak, the agitation of the mind, the onset of anger, the vehemence of the tongue, the urge of the belly and the agitation of the genitals can instruct the entire world. In other words, all persons may become disciples of such a self- controlled person.

Mangalacarana

I first of all offer repeated obeisances (pranamas) unto my most worshipful sri-gurudeva, nitya-IlIa-pravista om visnupada astottara-sata Sri Srimad Bhakti Prajnana Kesava Gosvami, unto my parama-gurudeva, Sri Srimad Bhaktisiddhanta Sarasvati Gosvami Prabhupada, who wrote the Anuvrtti commentary, unto my paratpara-gurudeva, Sri Srimad Bhaktivinoda Thakura, who wrote the Piyusa-varsini commentary, unto Sri Radha-ramana dasa Gosvami, the servant of the Sri Radha-ramana deity, who wrote the Upadesa-prakasika-tika, unto Sri Rupa Gosvami, who wrote this Sri Upadesamrta and whose only wealth is the amorous mellow of devotion (srngara-rasa), and to his worshipful deity, Sri Caitanya Mahaprabhu, who is decorated with the inner sentiment and bodily complexion of Sri Radha. Falling at their feet again and again, I am beginning this translation of the Upadesa-prakasika-tika.

Upadesa-prakasika-tika by Sri Radha-ramana dasa Gosvami

Let there be all victory for Sri Radha-ramana. I offer prayers unto Sri Caitanya Mahaprabhu, who is accompanied by the unfettered ascetic (avadhuta) Sri Nityananda Prabhu, the identical manifestation of Sri Baladeva, by Sri Advaita Acarya, the incarnation of Maha-Visnu, by His

potencies such as Sri Gadadhara and by His associates like Srivasa. I take shelter of that Mahaprabhu, who is the fountainhead of all potencies of the world. I offer prayers with great respect and affection unto Sri Rupa Gosvami, whose entire wealth is srngara-rasa. This means that the sole purpose of his life is to describe srngara-rasa, also known as unnatojjvala- prema-rasa, the highest and most radiant divine love of Sri Radha-Krsna. He is always immersed in the service of the lotus feet of Sri Radha-Govinda. He has purified all the living entities of this world by giving instructions on the methodology by which this type of prema may be obtained. I offer pranama unto Sri Gopala-bhatta Gosvami, who is very merciful to the destitute and wretched living entities, who are enamoured with the external energy. I offer pranama once more unto the ocean of mercy Sri Caitanya Mahaprabhu, the incarnation who sanctifies this Kali-yuga, who distributes sri-harinama and love of God (bhagavat-prema) and who delivers the souls (jivas) of this Earth. I offer prayers unto Sri Gopinatha dasa, a disciple of Sri Gopala-bhatta and servant of Sri Radha-ramana, who has benedicted innumerable living entities by bestowing sri gaura-bhakti. I offer pranama unto my gurudeva, Sri Jivana- lala, of whom I am the grandson and servant. Offering pranama unto all of them, I am beginning this brief explanation of the verses of Sri Upadesamrta, written by Sri Rupa Gosvami for the benefit of the sadhakas.

In Sri Bhakti-rasamrta-sindhu, Sri Rupa Gosvami has defined uttama-bhakti as the cultivation of activities for Sri Krsna, performed with a favourable mood, which is devoid of all other desires and which is not covered by knowledge aiming at the oneness of the jivas with the Lord (jnana) or by activity not meant exclusively for the Lord's pleasure (karma). How can such uttama-bhakti manifest in persons whose hearts are filled with shortcomings such as lust and anger? In the Padma Purana it is said:

sokamarsadibhir bhavair akrantam yasya manasam

katham tatra mukundasya sphurti-sambhavana bhavet

How can Sri Mukunda ever be manifest to a person whose heart is invaded by lamentation, anger and other agitations?

The purport of this statement is that when contaminations such as lust, anger and greed arise within the mind, the six overwhelming passions mentioned in the original verse cause the mind to become thoroughly engrossed in fleeting objects of sensual gratification. The cultivation of unalloyed bhakti is never possible in such a contaminated heart.

Therefore the instruction is given here to subdue these passions, which impede the development of bhakti. The sadhaka who can tolerate these passions can instruct the entire world. The conclusion is that a sadhaka who has conquered his senses and subdued these passions can purify all the jivas of the world by his resolute and pure uttama-bhakti. Everyone may become the disciple of such a great personality.

In Srimad-Bhagavatam (11.14.24) it is said:

vag gadgada dravate yasya cittam

rudaty abhiksnam hasati kvacic ca

vilajja udgayati nrtyate ca

mad-bhakti-yukto bhuvanam punati

My dear Uddhava, My devotee whose voice becomes choked up with prema, whose heart softens and begins to flow with spiritual emotion, who cannot cease from crying even for an instant, who sometimes bursts into laughter, sometimes begins to sing very loudly, abandoning all shyness, and sometimes dances, purifies not only himself but the entire world.

It is essential to note here that by subduing the six passions described already, what is obtained is merely the qualification to enter the realm of bhakti. These are not direct limbs of devotional practice (sadhana-bhakti) but, rather, the doorway through which one may enter the realm of bhakti. Because bhakti is the self-manifest function of the Lord's internal potency (svarupa-sakti), when it makes its appearance these six passions automatically become pacified.

Piyusa-varsini-vrtti (Commentary in the form of a nectarean shower) by Sri Bhaktivinoda Thakura

sri godruma-candraya namah

Obeisance unto Sri Caitanya Mahaprabhu, the moon of Sri Godruma.

yat krpa-sagarodbhutam upadesamrtam bhuvi sri-rupena samanitam

gauracandram bhajami tam

I worship Sri Gauracandra, the ocean of mercy from which arose a stream of nectar collected by Sri Rupa Gosvami and brought forth in this world as Sri Upadesamrta.

*natva grantha-pranetaram tika-karam pranamya ca maya viracyate vrttih
piyusa-parivesani*

Bowing down with great humility, I offer pranama unto the author of Sri Upadesamrta, Sri Rupa Gosvami, and unto the commentator, Sri Radha-ramana dasa Gosvami. Thus I begin this commentary, which is an offering of nectar.

*anyabhilasita-sunyam jnana-karmady anavrtam anukulyena krsnanu-
silanam bhaktir uttama*

Bhakti-rasamrta-sindhu (1.1.11)

The cultivation of activities that are meant exclusively for the pleasure of Sri Krsna, or in other words the uninterrupted flow of service to Sri Krsna, performed through all endeavours of the body, mind and speech, and through the expression of various spiritual sentiments (bhavas), which is not covered by knowledge aimed at impersonal liberation (jnana) or by reward-seeking activity (karma), and which is devoid of all desires other than the aspiration to bring happiness to Sri Krsna, is called uttama-bhakti, pure devotional service.

Adopting all those things mentioned in the above verse as favourable and renouncing all that is unfavourable, one adopts the cultivation of activities meant exclusively for the pleasure of Sri Krsna. It is this cultivation, or bhagavad- anusilana, which is the primary objective of persons intent on bhajana. The acceptance of that which is favourable and the rejection of that which is unfavourable are not direct limbs (angas) of suddha-bhakti.

Rather, they are aspects of that faith which is characterised by surrender (saranagati), which in turn bestows qualification for bhakti. This is expressed as follows in the Vaisnava-tantra (quoted in Bhakti-sandarbha (Anuccheda 236)):

anukulyasya sankalpah pratikulyasya varjanam raksisyatiti visvaso

goptrtve varanam tatha atma-niksepa-karpanye sad-vidha saranagatih

There are six symptoms of self-surrender: (1) Anukulyasya sankalpa - fully surrendered sadhakas should accept only those things that are favourable for prema-bhakti. (2) Pratikulya-vivarjana - they should completely reject those things that are unfavourable to prema-bhakti. (3)

Raksisyatiti visvasa - they have firm faith that Sri Krsna is their only protector, that there is no protector other than Krsna, and that one cannot obtain protection by any other activity. (4) Goptrtve varana - surrendered devotees have absolutely no doubt that Krsna is their only guardian and maintainer. (5) Atma-niksepa - offering the self to the Lord is expressed in this attitude: "I am incapable of doing anything independently. Unless Krsna desires, no one can do anything." Devotees who have no other resort (atma- niksepa) have this kind of faith. (6) Karpanya - humility is expressed as follows: "I am very fallen and insignificant." Unalloyed devotees are possessed of this very firm and simple faith. To possess all these attitudes is called saranagati.

In this verse the instruction is given to abandon that which is unfavourable. One who is able to tolerate the overwhelming passions of speech, mind, anger, tongue, belly and genitals can instruct the entire world.

In the Padma Purana it is said:

sokamarsadibhir bhavair akrantam yasya manasam

katham tatra mukundasya sphurti-sambhavana bhavet

How can Sri Mukunda ever be manifest to a person whose heart is invaded by lamentation, anger and other agitations?

The purport of this verse is that lust, anger, greed, illusion, intoxication, envy and other irritations always arise within the mind and thus attract the mind towards material sense objects. This is effected through six agencies: (1) by the urge to speak or the use of words that create distress for others; (2) by the agitation of the mind or the innumerable desires and plans fabricated within the mind; (3) by anger or the use of harsh words; (4) by the vehemence of the tongue or the greed to relish six kinds of taste, namely sweet, sour, bitter, pungent, salty and astringent; (5) by the urge of the belly or the drive to eat more than necessary; and (6) by the agitation of the genitals or the desire for cohabitation between men and women. Thus agitated, the cultivation of suddha-bhakti is not possible. In order to make the hearts of those who are pursuing the path of bhajana intent on bhakti, Sri Rupa Gosvami has composed this verse first.

The attempt to restrain these six urges does not constitute bhakti-sadhana, rather it is a staircase to ascend to the platform of eligibility through which one may enter the temple of bhakti. On the paths of fruitive activity (karma) and the cultivation of knowledge (jnana), one is instructed to curb these six urges. These instructions, however, are not applicable for pure devotees. In the scriptures, hearing, chanting and remembrance of the names, form, qualities and pastimes of Sri Krsna are described as actual bhakti.

These six urges present various types of obstacles in the immature stage for the practitioner entering the path of bhakti. At that time the devotee, by taking shelter of the mood of exclusive saranagati and by avoiding the ten kinds of offences to the holy name (nama-aparadha), becomes fit to dispel these obstacles through the power of harinama- kirtana and so on. The association of spotless saints (sadhus) plays a very significant role in this matter. The Padma Purana says:

srutvapi nama-mahatmyam yah priti-rahito 'dhamah

aham mamadi paramo namni so 'py aparadha-krt

Those who, in spite of hearing the astonishing glories of the holy name, maintain the conception that “I am this material body” and that worldly objects are “mine” and who display no persistence in or love for the

utterance of the holy name are also offenders to the holy name.

The devotees are intent on practical renunciation (yukta- vairagya) and thus they remain aloof from dry renunciation. Therefore the regulation to abandon all contact with the sense objects does not pertain to them.

When the agitation of the mind is withdrawn or, in other words, when one is devoid of thirst for material enjoyment, the impetuosity of the eyes, the life air, the hearing propensity and all other drives become pacified.

Therefore persons who have gained victory over these six overwhelming passions can conquer the entire world. The instruction to tolerate these urges is given only for householder devotees, because before giving up householder life one must first have abandoned all types of urges.

Anuvrtti by Sri Bhaktisiddhanta Sarasvati Gosvami Prabhupada

The supremely compassionate Sri Sacinandana Gaurahari, who purifies the fallen souls, displayed unlimited mercy towards the jivas, who are ravaged by the influence of Kali and averted from the service of Sri Krsna, by manifesting the instructions known as Sri Siksastaka. In these verses He has

very succinctly propounded in the form of codes all the instructions regarding the truths of sambandha (Sambandha is the principle regarding the mutual relationship between the Lord, the living entities and the material energy), abhidheya (Abhideya is the means by which the ultimate goal is achieved, in other words, the practices of sadhana-bhakti) and prayojana (Prayojana is the ultimate goal of devotional life, krsna-prema) for the living entities. His most beloved Sri Rupa Gosvami heard all these extremely confidential truths of devotional tenets (bhakti-tattva) from His lotus mouth at Jagannatha Puri and Prayaga. Not only did he hear these teachings, but the all-powerful embodiment of prema, Sri Caitanya Mahaprabhu, invested his heart with the potency by which he could realise these confidential truths of bhakti.

Sri Rupa Gosvami revealed these instructions in simple and straightforward Sanskrit language in his books such as Sri Bhakti-rasamrta-sindhu, Ujjvala-nilamani, Lalita-madhava, Vidagdha-madhava, Stava-mala and others. These sacred jewels of literature are a mine of

good fortune filled with the priceless gems of prema. Sri Upadesamrta is one such invaluable jewel of prema. It is a necklace for the devotees of Mahaprabhu (gaura-bhaktas). Sri Rupa Gosvami collected the essence of all the instructions of Sri Caitanya Mahaprabhu and offered it as a gift to the genuine sadhakas.

In Sri Upadesamrta two kinds of instruction are given. The first is to give up things that are unfavourable to bhakti, and the second is to adopt things that are favourable to bhakti. As long as the sadhaka fails to apply these two kinds of instruction in his life, there is no possibility that bhava-bhakti (In Bhakti-rasamrta-sindhu (1.3.1), bhava is defined as follows: “Bhava- bhakti is a special manifestation of the potency of unalloyed goodness (suddha-sattva). In other words, the constitutional characteristic of bhava-bhakti is that it is a phenomenon entirely constituted of suddha- sattva. It is like a ray (kirana) of the sun of prema and it softens the heart by various tastes (ruci).”) will manifest in his heart, what to speak of prema- bhakti (In Bhakti-rasamrta-sindhu (1.4.1), prema is defined as follows: “Bhava- bhakti which melts the heart much more so than in its initial stage, which greatly augments the feeling of transcendental bliss, and which bestows a deep sense of possessiveness (*mamata*) in relationship to Sri Krsna is called *prema* by the learned.”) . At present there are many persons who adhere to various types of fabricated views, to doctrines that display only an external veneer of religion but are actually opposed to bhakti, to ideas that are contrary to the Vedas, to opportunistic views, and to the doctrines of imitationism (sahajiya), impersonalism (mayavada) and other diverse and contrary opinions. All such persons fear the instructions given in the form of this Upadesamrta, considering them to be the personification of Yamaraja, he who administers punishment to the deceased. But faithful persons who study and recite this Upadesamrta with great love and apply it in their lives will become free from all kinds of doubt in regard to bhakti and will easily attain first bhava-bhakti and finally the most rare prema-bhakti. Therefore, holding the dust of the lotus feet of the gurus following in the line of Sri Rupa Gosvami upon my head, this Sri Varsabhanavi-dayita dasa, the servant of the lord of the life (prananatha) of Vrsabhanu-nandini Srimati Radhika, is setting down this commentary of Sri Upadesamrta named Anuvrtti. The purpose of doing so is to immerse the jivas in Sri Bhakti-rasamrta-sindhu, which was revealed by Sri Rupa Gosvami and which was practised and preached by the Vaisnava preceptors who follow Sri Rupa (rupanuga-

vaisnava-acaryas), such as Sri Gaura-kisora dasa Babaji and Sri Bhaktivinoda Thakura.

There are three kinds of overwhelming passions observed in worldly living entities attached to material sense enjoyment: the urges of speech, mind and body. When one falls into the powerful current of these three impetuous

which greatly augments the feeling of transcendental bliss, and which bestows a deep sense of possessiveness (mamata) in relationship to Sri Krsna is called prema by the learned.” demands, it is very difficult to gain deliverance. Falling into the stream of repeated birth and death, such living entities are deprived of their spiritual well-being. But self-controlled persons who tolerate these demands are not overwhelmed by material sense enjoyment. They are competent to vanquish this material world.

The demands of speech refer to the speculations of the followers of impersonalism (nirvisesa-vadis), which are opposed to bhakti; to the logical deliberations of the result- oriented workers ensnared in material activities, which stress the fruits of action; and to all talk not related to the service of Sri Krsna but related to varieties of desire for material enjoyment. The demands of speech do not refer to those words that apply to the service of the Lord. On the contrary, such talks should be considered as the fruit of tolerating the demands of speech. Sometimes, although one adopts a vow of silence, he expresses desires for material enjoyment and so on simply by his bearing or by writing. These are also included within the demands of speech.

The agitations of the mind are of two types: (1) avirodha- priti- unimpeded attachment and (2) virodha-yukta-krodha - anger arising from impediments. Attachment for the faith of the mayavadis, veneration towards the adherence to result-oriented activity and belief in the ideas of those who have many desires not related to the service of Krsna, are three kinds of avirodha-priti. Mere indifference to the activities of the jnanis, karmis and persons possessing other desires is but the unmanifest or undeveloped stage of unimpeded attachment. When there is an impediment to the fulfilment of material desires, when one fails to obtain the cherished fruit of one’s work, and when in spite of all endeavour one does not obtain liberation (mukti), anger comes about. To

meditate upon the pastimes of Sri Krsna is not a form of mental agitation, rather it is the means by which all mental agitation becomes pacified.

The demands of the body are also of three types: the urges of the tongue, belly and genitals. Anxiousness to relish any of the six kinds of taste (*The six kinds of taste are sweet, sour, salty, pungent, bitter and astringent*) and greed to enjoy animal flesh, fish, eggs, wine, excessive ghee, milk, rabadi (a condensed milk-sweet), cream and so on is known as the impetuosity of the tongue. Sadhus also avoid eating foods that are overly bitter or spiced with hot chili. Consumption of betel nut, the mixture of betel with various spices (pana), cigarettes, marijuana, hemp, opium and other intoxicating substances, as well as onions and garlic, are also counted as impetuous demands of the tongue. Sadhakas of bhakti must never indulge in these intoxicants. One should very carefully save oneself from the vehemence of the tongue by honouring the food remnants (maha-prasada) of Bhagavan and His devotees. Although maha-prasada may be very tasteful, it is not included within the demands of the tongue. By honouring it with great faith one can conquer the demands of the tongue. But if on the pretext of accepting prasada one desires one's own enjoyment and cunningly relishes its taste, that is also included as the passion of the tongue. To eat very costly and delicious food items such as rabadi and cream offered to the demigods (devatas) at the houses of wealthy persons is detrimental for renounced (niskincana) Vaisnavas. In order to satisfy the lust of the tongue one may become ensnared in various types of reprehensible behaviour and bad association. In Sri Caitanya-caritamrta (Antya- lila 6.227, 236) it is said:

jihvara lalase jei iti-uti dhaya sisnodara-parayana krsna nahi

paya bhala na khaibe ara bhala na paribe

Persons who are prone to carnal pleasure and eating too much and who run here and there to satisfy the greed of the tongue never obtain Sri Krsna. One should not wear elegant and expensive clothes, nor should one eat delicious food.

Sadhakas should very carefully avoid these things. Gluttonous persons

usually suffer from different types of diseases. By eating too much, many difficulties ensue. Persons who eat excessively generally become subservient to the demands of the genitals and thus become debauchees. By accepting bhagavat-prasada in a suitable manner, by observing Ekadasi in accordance with the regulations and by serving Krsna, the demands of the belly are mitigated.

The demands of the genitals are of two types: in accordance with scripture and not sanctioned by scripture. When a person who has attained maturity marries in accordance with scriptural regulations and observes the prescribed dharma for a householder (grhastha) by following the proper behavioural codes for begetting good progeny, he regulates the demand of the genitals. This is classified as sex indulgence in accordance with scripture. There are many different types of illicit sexual indulgence, such as transgressing scriptural and social codes and accepting another man's wife, lusting after eight types of conjugal exchanges and enjoying the senses by artificial and licentious means contrary to scriptural codes. Both householders and renunciant who are sadhakas of bhakti should always remain aloof from the demands of the tongue, belly and genitals.

In his book Prema-vivarta (7.3.1—4), the associate of Sri Caitanyadeva, Sri Jagadananda Pandita, has said:

vairagi bhai gramya katha na sunibe kane gramya-varta na kahibe jabe milibe ane

svapne o na kara bhai stri sambhasana grhe stri chadiya bhai asiya vana

yadi caha pranaya rakhite gaurangera sane chota haridasera katha thake jena mane

bhala na khaibe ara bhala na paribe hrdayete radha-krsna sarvada sevibe

O Vaisnava mendicant, O brother, whomever you should meet, do not hear from him nor speak with him about mundane subjects. Do not speak intimately with a woman even in your dreams. O brother, you should give up your wife and household and retire to the forest. If you wish to develop

love for the lotus feet of Sri Sacinandana Gaurahari, then you should always remember the example of Chota Haridasa. If you desire bhagavad-bhakti, then you should not eat delicious food nor dress yourself very luxuriously. In this way you should always serve Sri Radha-Krsna within your heart.

Only one who is fully able to tolerate the six urges of body, mind and words that have already been described is fit to be addressed by the title of “Gosvami”, or one who is the master of his senses. Such gosvamis are the true servants of Sri Krsna. Those who, on the contrary, are controlled by these six demands should be called go-dasa, servant or slave of the senses, and not gosvami.

Those who are go-dasa, servants of the senses, are actually servants of the illusory energy (maya). If, therefore, they desire to become servants of Krsna, they should follow in the footsteps of those who are truly gosvamis. There is no means other than this. Those whose senses are not controlled can never become devotees of Sri Hari. In Srimad-Bhagavatam (7.5.30) Sri Prahlada Maharaja has said:

matir na krsne paratah svato va mitho 'bhipadyeta grha-vratanam

adanta-gobhir visatam tamisram punah punas carvita-carvananam

O Father, materialistic persons are simply milling over that which has already been milled and chewing that which has already been chewed. Because their senses are not controlled they are proceeding towards the dreadful hell of this material existence, repeatedly trying to enjoy that which has already been consumed. The intelligence of such materially attached persons cannot be turned towards Bhagavan Sri Krsna either by their own endeavour, by the instruction of others or by the association of similar materialistic persons.

Verse 2

Six Impediments to Bhakti

atyaharah prayasas ca prajalpo niyamagrahah

jana-sangas ca laulyam ca sadbhir bhaktir vinasyati

Anvaya

atyaharah - eating too much or accumulating more than necessary; prayasah - endeavours opposed to bhakti; ca - and; prajalpah - unessential and mundane talks; niyamagrahah - abandoning the rules prescribed for one's eligibility or adopting those rules that are meant for others; ca - and; jana-sangah - association with worldly and sensualistic persons, association with women or men who are attached to women, association with mayavadis, atheists and other non-devotees; ca - and; laulyam - greed, or the restlessness of the mind to adopt worthless opinions; sadbhir - by these six faults; bhaktih - pure devotion; vinasyati - is destroyed.

Translation

Bhakti is destroyed by the following six kinds of faults:

- (1) eating too much or collecting more than necessary,
- (2) endeavours that are opposed to bhakti, (3) useless mundane talks, (4) failure to adopt essential regulations or fanatical adherence to regulations, (5) association with persons who are opposed to bhakti and (6) greed, or the restlessness of the mind to adopt worthless opinions.

Upadesa-prakasika-tika

In the beginning stage of the practice of bhakti the material proclivity is prominent in the hearts of the sadhakas. Therefore they are unable to subdue the six overwhelming passions described in the first verse. Consequently, in this condition, many tendencies that are very harmful to bhakti develop in the hearts of the sadhakas. In this verse those injurious tendencies are being described for the benefit of the sadhakas. The word atyahara means to eat more than required or to accumulate material objects. The word prayasa means to endeavour for worldly objects or to be engaged in activities that are opposed to bhakti. The word prajalpa means to uselessly criticise and gossip about others, which is a gross

misuse of time. The word *niyamagraha*, when broken into its constituent parts, has two meanings: (1) *niyama + agraha* - over-zealousness in following rules and (2) *niyama + agraha* - failure to accept rules. When the first meaning is applied, it refers to enthusiasm for those rules that yield an inferior result, such as promotion to the heavenly planets, leaving aside the endeavour for the superior attainment of the service of the Lord. When the second meaning is applied, it refers to indifference towards those rules that nourish *bhakti*. The words *jana-sanga* mean to give up the association of pure devotees and keep company with others. In the conversation between Devahuti and Kardama Muni in *Srimad-Bhagavatam* (3.23.55), there is a very nice instruction about giving up worldly association:

*sango yah samsrter hetur asatsu vihito 'dhiya sa eva sadhusu krto
nihsangatvaya kalpate*

O Deva, association is the cause of both material bondage and liberation from material existence. When due to ignorance one keeps company with worldly-minded persons who are diverted from the path of *bhakti*, that association brings about one's material entanglement. When, however, one keeps company with pure devotees of the Lord, that association liberates one from material existence and causes one to obtain the lotus feet of the Lord.

Furthermore, Bhagavan Kapiladeva gives the following instructions to Devahuti:

*sangam na kuryat pramadasu jatu yogasya param param aruruksuh mat-
sevaya pratilabdhatma-labho vadanti ya niraya-dvaram asya*

Srimad-Bhagavatam (3.31.39)

Those who desire to obtain *krsna-prema*, which is the ultimate fruit of *bhakti-yoga*, should never indulge in illicit association with women. Learned sages who know the absolute truth say that for those who desire liberation from material existence and attainment of the lotus feet of the Lord, illicit connection with women opens wide the door to hell.

*tesv asantesu mudhesu khanditatmasv asadhusu sangam na kuryac
chocyasu yosit-krlda-mrgesu ca*

Srimad-Bhagavatam (3.31.34)

One should never associate with foolish, agitated, materialistic men, who identify the body as the self, who are most deplorable and who are dancing dogs in the hands of women.

Having pointed out the defects of material association, the revealed scriptures (sastra) forbid it. The agitation of the mind for compatible objects and the unsteadiness of the mind that results from associating with persons of many different opinions is known as laulya. Such unsteadiness of the mind is like an unchaste woman, wandering sometimes upon the path of karma, sometimes on the path of yoga, sometimes on the path of jnana and sometimes upon the path of bhakti. By this the predilection for bhakti is destroyed.

Piyusa-varsini-vrtti

Atyahara, prayasa, prajalpa, niyamagraha, jana-sanga and laulya are six faults that are directly opposed to bhakti. (1) The word atyahara is a compound word formed by combination of the prefix ati, which means too much or excessively, with the word ahara, which means to seize, grasp or consume for one's own enjoyment. Excessive enjoyment of sense objects through any one of the senses and the endeavour to accumulate in excess of one's requirements are known as atyahara. Devotees who have renounced householder life are forbidden to accumulate material goods. Grhastha Vaisnavas must acquire goods sufficient for their maintenance, but if they accumulate beyond their needs it is known as atyahara. Those who are eager to perform bhajana should not accumulate worldly goods like materialistic sense enjoyers. (2) The word prayasa refers to activities that are opposed to bhakti or performed for the enjoyment of the senses. (3) To waste time in useless, mundane talks is called prajalpa. (4) The word niyamagraha has two meanings. When one has obtained a progressively higher qualification but remains over-zealous to adhere to the rules pertaining to a lower qualification, it is known as niyama-agraha. Failure to observe the rules that nourish bhakti or, in other words, an absence of firm faith is known as niyama-agraha. (5) To associate with persons other than Bhagavan's devotees is known as jana-sanga. (6) The word laulya means both unsteadiness and greediness. In the first sense it refers to the fickleness of the mind to

accept many different kinds of false doctrines or uncertain conclusions. In the second sense it refers to attachment for worthless material sense enjoyment. By prajalpa one indulges in criticising sadhus, and by laulya one awakens a taste for many different temporary, uncertain conclusions. Both of these lead to nama- aparadha. Therefore one should very carefully give them up.

Anuvrtti

Excessive acquisition of knowledge, which is the preoccupation of the jnanis; accumulation of the fruits of work, which is undertaken by the fruitive workers; and amassing too many material objects, which is the business of those who are plagued with many desires, are all known as atyahara. The cultivation of knowledge, which is taken up by jnanis, the austerities and vows undertaken by karmis and the hard labour done by those possessed of many desires to obtain wife, children and wealth, are called prayasa. The dry scholarship of the jnanis, which amounts to nothing more than useless scriptural argumentation; praise of the benefits of pious deeds, which generates fondness for religious rituals in the karmis; and the talks pleasing to the senses of those who are possessed of many desires, are called prajalpa. To accept the rules of the jnana-sastras in order to obtain liberation is called agraha, over-zealousness. Attachment for the rules outlined in the scriptures promoting pragmatism (practical as opposed to idealistic results) with a desire for sensual enjoyment both in this world and the next is known as niyama-agraha. Establishment of certain rules of conduct appropriate for one's own status in order to achieve immediate happiness as advocated by the utilitarians or those who promote the greatest happiness for the greatest number is also known as niyama-agraha. To remain indifferent to the rules that are prescribed for the attainment of bhakti is known as niyama-agraha. Such persons are so audacious that they try to pass off even their detestable wantonness and depravity as the most sacred and elevated path of spontaneous devotion (raga-marga). In Hari-bhakti-vilasa the disposition of such persons has been explained in the following words:

*sruti-smrti-puranadi pancaratra-vidhim vina aikantiki harer bhaktir
utpatayaiva kalpate*

Although engaged in single-minded devotion to Lord Hari, if one transgresses the regulations mentioned in the Sruti, Smṛti, Puranas and the Narada-pancaratra, great misgivings (anarthas) are produced.

In the Kalyana-kalpataṛu also, Śrīla Bhaktivinoda Thākura has said, “My dear mind, what have you done? Being in a very immature stage you have cheated yourself unknowingly by perpetrating the fault of narrow-mindedness upon the pure Vaiṣṇava sampradaya. You have supposed the pure conceptions and validity of the sampradaya to be hypocrisy and thus abandoned them. You have given up wearing the Vaiṣṇava tilaka markings and neck beads (tulasi-mala) and put aside your chanting beads (bhajana-mala). You think, ‘What is the use of wearing tilaka? I can chant within my mind, so what need is there of beads? One’s diet has nothing to do at all with bhajana. So don’t think that you have to give up eating meat, fish or eggs. Don’t think that you must stop drinking wine or tea and taking intoxicants such as pana, tobacco, marijuana, hemp or opium.’ You have cast aside the need for taking initiation (dikṣa). You have begun to refer to yourself as an incarnation. You have begun to propagate your new theories very powerfully through different agents. You are criticising the opinions of the previous great personalities (mahajanas) and ācāryas of the path of bhakti, considering them to be mistaken. Some cunning persons put on tilaka and tulasi-mala and cheat others. Therefore you avoid the association of anyone who wears tilaka and mala, considering them all to be cheaters. But, my dear brother mind, please consider, what have you gained by this? You have given up gold for ashes. Your present life and the next have both been utterly ruined. You address everyone as a hypocrite, knave and cheater. But you have failed to attain bhagavad-bhakti. What will be your fate at the time of death?

“O mind, what should I tell you? You utter the words ‘prema, prema’ but what good will it avail? Prema is a rare and priceless jewel. You will have to undertake arduous sadhana to attain it. By deceitful practice you make a show of tears, trembling, horripilation and fainting at the time of kīrtana or hearing spiritual discourses, yet your real business is simply to accumulate wealth, women and prestige. When you have not even a trace of attachment for pure sadhana- bhakti, which is essential for the acquisition of prema, then how will you obtain such pure bhagavat-prema? You will have to first give up the ten offences against the holy

name and chant harinama continuously. You should hear hari- katha in the association of pure Vaisnavas. Then, by the mercy of Sri Nama Prabhu, unalloyed prema will arise automatically in your heart.

“You have not performed bhajana in a regulated manner; you have not performed sankirtana in the association of pure devotees. You have not withdrawn your mind from sense objects and engaged it in remembering the Lord in a secluded place. Without first climbing the tree, your attempt to pluck the fruit with your own hand has simply gone in vain. The most sacred and pure krsna-prema is extremely rare. By misleading others you will simply cheat yourself. First make yourself fit by performing sadhana. Then prema will become easily accessible to you.

“O brother, although lust (kama) and love (prema) appear identical by external indications, they are not at all the same. Kama is like rusted iron, whereas prema is like pure gold. You have seized kama, imagining it to be gold. Can anyone obtain prema by such absurd means?

“O foolish mind, you have become intoxicated by uselessly considering kama to be prema. The lust for bones and flesh appears alluring for the time being. That lust chases endlessly after the objects of the senses. But unalloyed love is the natural disposition of the jiva. That prema is fully sentient and spiritual by nature. The object of that prema is Sri Hari alone - not a dressed-up doll of bones and flesh. At present prema is in a dormant condition being covered by kama. Therefore you must endeavour to dispel this lust and to initiate the awakening of love.

“First, by good fortune due to the devotional pious credits (sukrti) accumulated over many previous lifetimes, pure faith (sraddha) arises. Then, by hearing hari-katha and performing harinama-kirtana in the association of pure devotees, sraddha is matured and evolves successively into steadfastness (nistha), taste (ruci) and deep attachment (asakti). From asakti, bhava makes its appearance, and from bhava, prema is manifested. This is the order of development by which prema is awakened. Prema may be obtained only by taking support of this progressive evolution and never by any other means.

“O wicked mind, why do you fear to take up this step-bystep method of sadhana? By mere imitation of prema you will not obtain anything. By

such an imitative display you will attain only the temporary happiness of sense enjoyment, which will also result in misery in the end. With this understanding, you should give up all offences and impediments (anarthas) and engage yourself in pure sadhana-bhakti. In this lies your good fortune.”

The association of jnanis, whose aim is voidism or liberation; of fruitive workers, who covet the fruits of their work; and of hedonistic enjoyers, who are attached to sensual enjoyment, which is momentarily pleasing but ultimately culminates in distress, is known as jana-sanga. When one obtains the association of Bhagavan’s pure devotees, detrimental materialistic association automatically disappears.

The word laulya literally means greed or restlessness. This restlessness refers to the tendency of the mind to run after various pursuits with greed to taste their fruits. With a desire to enjoy worldly sense enjoyment or to attain liberation, the mind sometimes runs in the direction of the eightfold yoga system, sometimes towards the process of meditation, sometimes towards the performance of sacrifices, and sometimes towards the practice by which one can attain impersonal Brahman. This is known as laulya.

Thus one should give up the six kinds of faults - atyahara, prayasa, prajalpa, niyamagraha, jana-sanga and laulya - and engage in pure sadhana-bhakti. If one fails to do so, then the power to understand that krsna-bhakti bestows the highest good for all living entities will be lost and one will be forever deviated from the path of bhakti.

Verse 3

Six Vows Favourable for Bhakti

utsahan niscayad dhairyat tat-tat-karma-pravartanat

sanga-tyagat sato vrtteh sadbhir bhaktih prasidhyati

Anvaya

utsahat - enthusiasm to carry out the rules which enhance bhakti;
niscayat - firm faith in the statements of sastra and the guru, whose words are fully in line with sastra; dhairyat - fortitude in the practice of bhakti, even in the midst of obstacles, or patience during the practice stage of bhakti even when there is delay in attaining one's desired goal; tat- tat-karma-pravartanat - following the limbs of bhakti such as hearing and chanting and giving up one's material sense enjoyment for the pleasure of Sri Krsna; sanga-tyagat - giving up illicit association with women, the association of those who are overly attached to women and the association of mayavadis, atheists and pseudo-religionists; sato vrtteh - adopting the good behaviour and character of pure devotees; sadbhih - by these six types of practice; bhaktih - pure devotion; prasidhyati - is effected.

Translation

Progress in bhakti may be obtained by the following six practices: (1) enthusiasm to carry out the rules that enhance bhakti, (2) firm faith in the statements of sastra and the guru, whose words are fully in line with sastra, (3) fortitude in the practice of bhakti, even in the midst of obstacles, or patience during the practice stage of bhakti, even when there is delay in attaining one's desired goal, (4) following the limbs of bhakti such as hearing (sravana) and chanting (kirtana) and giving up one's material sense enjoyment for the pleasure of Sri Krsna, (5) giving up illicit connection with women, the association of those who are overly attached to women and the association of mayavadis, atheists and pseudo-religionists, and (6) adopting the good behaviour and character of pure devotees.

Upadesa-prakasika-tika

The word utsaha, enthusiasm, refers to eagerness to perform the limbs of sadhana, which enhance bhakti. The word niscaya, conviction, signifies firm faith. Dhairya means not slackening one's execution of the limbs of bhakti, even when there is delay in obtaining the desired goal. The meaning of tat-tat-karma-pravartana is to fully renounce one's material enjoyment while endeavouring exclusively for the attainment of Bhagavan. In Srimad-Bhagavatam (11.19.24) Bhagavan Sri Krsna says

to Uddhava:

evam dharmair manusyanam uddhavatma-nivedinam

mayi sanjayate bhaktih ko 'nyo 'rtho 'syavasisyate

Devotion that is saturated with love for Me arises in the hearts of those who offer their very souls unto Me and who follow the religious principles favourable for bhakti. What other object remains to be obtained for those who have attained bhakti for Me? The meaning of sato-vrtti is to adopt the exalted conduct of devotees.

Piyusa-varsini-vrtti

Maintaining one's existence by appropriate means and cultivating bhakti are two essential activities for devotees. The first half of this verse indicates attitudes that are favourable for the cultivation of bhakti, and the second half describes how a devotee should conduct his life.

Enthusiasm, optimism, patience, executing activities that nourish bhakti, renouncing bad association and adopting the good behaviour of devotees are the means of obtaining success in bhakti.

(1) Utsaha - eagerness to follow the rules and regulations of bhakti is called utsaha. Without this enthusiasm, one's bhakti will vanish. Following the limbs of bhakti with great respect is real utsaha.

(2) Niscaya - the meaning of niscaya is firm faith.

(3) Dhairya - not slackening one's execution of the limbs of bhakti, even when there is delay in obtaining the desired goal, is called dhairya, patience.

(4) Bhakti-posaka-karma - there are two types of activities that nourish bhakti: regulations (vidhi) and prohibitions (nisedha). Performing the limbs of bhakti, headed by sravana and kirtana, is the prescribed regulation. Renouncing one's personal enjoyment for the purpose of giving pleasure to Sri Krsna is the primary prohibition.

(5) Sanga-tyaga - one should renounce the association of non-

devotees, women and those attached to women. “Non-devotees” here means sense enjoyers, mayavadis and those who make a pretentious display of religiosity.

(6) Sad-vrtti - one should adopt the virtuous conduct of pure devotees and thereby maintain one’s life in a suitable manner. Renunciant devotees should beg alms, preferably by performing madhukari. This is a process of begging where, like a bee (madhukara) taking nectar from many different flowers, they accept very little alms from many different households. Householder devotees should sustain their lives by means that are favourable to the regulations pertaining to the Vedic system of social order (varnasrama).

Anuvrtti

Utsaha means to remain indifferent to the cultivation of jnana, the activities of karma, spiritual practices that have any aim other than to please Sri Krsna, and one’s preferred variety of material enjoyment, while resolutely executing the limbs of sadhana-bhakti. “Bhagavad-bhakti alone is the ultimate objective of all living beings” - such firm faith is called niscaya. Sometimes wandering onto the paths of karma, jnana and so forth makes one’s mind restless, and following their sadhanas will only produce suffering in the end.

“Therefore, the path of bhakti is the sole constitutional path for all jivas” - such firm conviction is called dhairya, fortitude. Srimad-Bhagavatam (10.2.32-3) describes those jnanis who commit offence at Bhagavan’s lotus feet by falsely considering themselves liberated, and also the steadfastness of loving (premi) devotees upon the path of bhakti:

*ye ’nye ’ravindaksa vimukta-maninas tvayy asta-bhavad avisuddha-
buddhayah*

*aruhya krcchrena param padam tatah patanty adho ’nadrtayusmad-
anghrayah*

O lotus-eyed Lord, those who do not take shelter of Your lotus feet vainly consider themselves to be liberated. Because they are devoid of affection and devotion for You, their intelligence is impure. Even though such

persons approach the platform of liberation by undergoing severe austerities and following spiritual practices, they fall from that position due to neglecting Your lotus feet.

tatha na te madhava tavakah kvacid bhrasyanti margat tvayi baddha-sauhrdah

vayabhigupta vicaranti nirbhaya vinayakanikapa-murdhasu prabho

O Madhava, the jnanis who imagine themselves to be liberated may fall from their so-called position of liberation, but Your devotees who are bound to You by a tie of intimate affection never fall from the path of bhakti. Because such devotees are fully protected by You, they fearlessly cross over all obstacles by placing their feet upon the heads of the predominating deities who are empowered to instigate the most severe types of impediments.

Concerning the path of bhakti, Haridasa Thakura took a steadfast vow to chant in the face of all obstacles. This ideal in the realm of bhakti is related in this verse from Sri Caitanya-Bhagavata (Adi-khanda 16.94):

khanda-khanda hai deha jaya yadi prana tabu ami vadane na chadi harinama

Regardless if my body is cut to pieces and the life-air exits my body, I will never abandon the chanting of harinama.

Such determination to remain upon the path of bhakti is called dhairya, fortitude. To execute the limbs of bhakti, such as hearing hari-katha, performing kirtana of bhagavan- nama and meditating on Bhagavan's names, form and pastimes with such determination, is tat-tat-karma-pravartanat.

The association of Bhagavan's devotees is very desirable. One should never associate with karmis, jnanis or those who are filled with extraneous desires, knowing them to be less intelligent and of an enjoying tendency. What to speak of approaching them to fulfil any type of desire for prestige, to maintain any type of relationship with them is not proper. Keeping such bad association at a safe distance, one should adopt the ways of those saintly devotees who are always immersed in

chanting harinama. Karma, jnana, astanga- yoga and so forth, which are devoid of the desire to please Krsna, are not steps along the path of bhakti. Even if one possesses all good qualities, if he is devoid of bhakti, those very qualities merely transform into faults. But all virtuous qualities certainly reside within one who possesses bhakti. Therefore the path of bhakti is characterised by saintly conduct.

Enthusiasm to serve Sri Krsna, full faith and steadfastness in that service, ensuring that all endeavours are solely for Krsna's service, renouncing the company of all others except

Krsna's devotees and following in the footsteps of Krsna's devotees - these six practices enhance bhakti.

Verse 4

Association That Nourishes Bhakti

dadati pratigrhnati guhyam akhyati prcchati

bhunkte bhojayate caiva sad-vidham priti-laksanam

Anvaya

dadati - offering pure devotees those objects that are in accordance with their requirements; pratigrhnati - accepting remnant items given by pure devotees; guhyam akhyati - revealing to devotees one's confidential realisations concerning bhajana; prcchati - inquiring from devotees about their confidential realisations; bhunkte - eating with great love the prasada remnants given by devotees; ca - and; bhojayate - lovingly serving prasada to devotees; ca - and; sad-vidham eva - are specifically of these six kinds; priti-laksanam - the symptoms of loving association with devotees.

Translation

Offering pure devotees items in accordance with their requirements, accepting prasadi or remnant items given by pure devotees, revealing to

devotees one's confidential realisations concerning bhajana, inquiring from them about their confidential realisations, eating with great love the prasada remnants given by devotees and lovingly feeding them prasada - these are the six symptoms of loving association with devotees.

Upadesa-prakasika-tika

In this fourth verse, the extrinsic symptoms of loving exchanges with pure devotees are described. As the meaning of this verse is perfectly clear, it does not require elaboration.

Piyusa-varsini-vrtti

Bad association is unfavourable to bhakti; therefore it is imperative to abandon such association. Those who are intent on progressing in bhakti should associate with pure devotees, who possess the power to free one from the tendency to fall into bad association. A description of the loving exchanges shared between devotees, which nourish one's bhakti, is found in this fourth verse. Lovingly giving another devotee that which he requires and lovingly accepting those items that are mercifully given by other devotees, revealing one's confidential realisations to devotees and hearing descriptions of confidential tenets (tattva) from pure devotees, lovingly serving devotees prasada and accepting prasada offered by devotees - these six kinds of exchanges constitute association with saintly persons (sadhu-sanga) in its pure form. These six activities are the symptoms of love. One should serve sadhus by the performance of these activities.

Anuvrtti

Bhakti appears by the association of Bhagavan's devotees, but since one may not know how to associate with Vaisnavas, this topic is explained in this verse. By the negative effect of maintaining affectionate relationships with the jnanis, who desire liberation from material existence, with the karmis, who desire to enjoy the fruits of their actions, and with gross sense enjoyers, one's bhakti is harmed. One should not give these three types of persons any advice or any item. To do so would be offensive, because describing the glories of harinama to those devoid of faith is

included within the category of nama-aparadha. Also one should never accept any advice regarding the attainment of liberation or material enjoyment from such persons, because it will lead one to develop affectionate attachment for them. One should not instruct them on how to perform krsna-bhajana. One should not hear from them anything concerning the confidential aspects of bhakti. One should also not accept food that has been touched by them. By eating food prepared by them, their predilection for either material enjoyment or liberation will be transmitted within one's heart.

visayira anna khaile malina haya mana malina mana hale nahe krsnera smarana

Sri Caitanya-caritamṛta (Antya-līla 6.279)

When one eats food offered by a materialist, one's mind becomes contaminated. When the mind is contaminated, one is unable to remember Kṛṣṇa.

Also, one should not feed these three types of persons who possess an enjoying spirit. Eating food prepared by them or feeding them increases one's affection for them. Exchanging love with devotees who are of the same aspiration as oneself and who are affectionate to oneself enhances one's bhakti. Offering and accepting items, revealing confidential realisations to one another, and serving and accepting food are all activities that increase affection. One should not perform these activities with those of different aspirations in life than one's own.

Verse 5

Service Rendered by an Intermediate Devotee to the Three Kinds of Vaisnava

kṛsneti yasya giri tam manasadriyeta dīksastī cet pranatibhis ca bhajantam isam

susrusaya bhajana-vijñānam ananyam anyā- nindadī-sunya-hṛdam ipsitā-saṅga-labdhyā

Anvaya

adriyeta - one should respect; manasa - within the mind; tam - that person (a neophyte devotee); yasya giri - in whose speech; iti- thus (appears); krsna - one name of Krsna; (one should offer respect) pranatibhih - by offering pranama; ca - also; bhajantam - an intermediate devotee who, being endowed with the correct understanding of reality and illusion, performs bhajana in accordance with Vaisnava conventions; isam - Sri Bhagavan; cet - if; asti - he has; diksa - accepted initiation from a qualified guru; (and) labdhya - having obtained; ipsita-sanga - the association for which one hankers (the association of a topmost devotee whose heart is established in the particular mood of service to Sri Radha-Krsna for which one aspires and who is affectionately disposed towards oneself); susrusaya - with all types of service (such as offering dandavat-pranama, making relevant inquiry and rendering service); (one should respect) bhajana-vijnam - a self-realised, expert maha-bhagavata Vaisnava who performs bhajana of Sri Radha-Krsna's eightfold daily pastimes by rendering service mentally; ananyam - who is an exclusive devotee of Sri Krsna; anya-nindadi- sunya-hrdam - and whose heart, due to his undeviating absorption in Krsna, is free from faults such as the tendency to criticise others.

Translation

One who takes krsna-nama just once by calling out "O Krsna!" is a neophyte devotee (kanistha-adhikari). One should consider him to be his family member and silently respect him. One who, fully understanding the principle of diksa, has accepted initiation from a qualified guru and performs bhajana of Bhagavan in accordance with Vaisnava conventions is an intermediate devotee (madhyama- adhikari). One should respect such a devotee who is endowed with the correct understanding of reality and illusion by offering pranama unto him and so forth. One who is conversant with the science of bhajana as described in the Srimad-Bhagavatam and other Vaisnava scriptures and who performs exclusive bhajana of Sri Krsna is a maha-bhagavata devotee. Due to his undeviating absorption in Krsna, the pure heart of such a devotee is free from faults such as the tendency to criticise others. He is expert in bhajana, meaning that he mentally renders service (manasa-seva) to Sri

Radha-Krsna's pastimes that take place during the eight segments of the day (asta-kaliya-lila). Knowing him to be a topmost devotee whose heart is established in the particular mood of service to Sri Radha-Krsna for which one aspires and who is also affectionately disposed towards oneself, one should honour him by offering dandavat-pranama (pranipata), making relevant inquiry (pariprasna) and rendering service (seva) with great love.

Upadesa-prakasika-tika

This verse gives instruction on svarupa-siddha-bhakti (*All favourable endeavours (cesta) such as sravana, kirtana, smarana and so on, as well as the manifestation of the spiritual sentiments which occur beginning from the stage of bhava, which are completely devoid of all desires separate from Sri Krsna and which are freed from the coverings of jnana and karma, are known as svarUpa-siddha-bhakti. In other words all endeavours of the body, mind and words that are related to Sri Krsna and that are performed exclusively and directly for His pleasure without any intervention are known as svarupa-siddha-bhakti.*). We should respectfully offer pranama to those who have accepted initiation from a qualified guru. In all ways we should lovingly serve those who perform exclusive bhajana of Sri Krsna by manasa-seva and who are expert in the procedure of worshipping Krsna's asta-kaliya-lila, knowing them to be the most desirable association. The meaning of "exclusive bhajana" is to be solely devoted to the worship of

Sri Radha-Krsna in Vraja, without attachment for Laksmi-Narayana or other incarnations of Bhagavan. It says in Sri Bhakti-rasamrta-sindhu that amongst the exclusive devotees of the many different incarnations of Bhagavan, those whose hearts have been stolen by Sri Nanda-nandana are the best because even the favour of the master of Laksmi, Sri Narayana, cannot attract their minds. Because such exclusive devotees are forever alert to cultivate bhakti in the company of those topmost devotees who are expert in relishing devotional mellows (rasika), as well as being like-minded and affectionate, their hearts are always free from contaminations such as the tendency to criticise others. Knowing these topmost devotees to be the most desirable association, one should respect them mentally, offer pranama unto them and render service to them with great love.

Another meaning of this verse can be given. One should respect within the mind those who have accepted initiation from a qualified guru and chant krsna-nama. One should respect those who have accepted initiation from a bona fide spiritual master (sad-guru), who have developed an understanding of sambandha-jnana (*Sambandha-jnana is*

knowledge regarding sambandha-tattva, the mutual relationship between the Lord, the living entities and the material energy. The word sambandha means connection, relationship or binding. The living entities are eternally and inseparably connected to the Supreme Lord. Therefore He is the true object of relationship. The general relationship between the living entities and the Supreme Lord is one of servant and served. However, in the perfectional stage of bhakti, one becomes established in a specific relationship with the Lord either as a servant, friend, parent or lover.) and who perform bhajana purely, by offering pranama to them and so forth. The best devotees are those who are devoid of the tendency to blaspheme others and who, being exclusively devoted to Sri Radha-Krsna, are forever alert to render service mentally to Their asta-kaliya-lila. Knowing such devotees to be established in the particular mood of service to Sri Radha-Krsna for which one aspires, affectionately disposed towards oneself and the topmost association, one should honour them in all respects by offering prostrated obeisance (pranipata), making relevant inquiry (pariprasna) and rendering service (seva) with great affection. One should understand the eminence of Vaisnavas according to this gradation.

In the original verse by Sri Rupa Gosvami, the word adi, meaning “and so forth”, has been used after the word ninda, which means to criticise. We should understand this to indicate envy, aggression and other faults that generally accompany the tendency to criticise others. In Srimad-Bhagavatam (3.25.24) Kapiladeva says:

ta ete sadhavah sadhvi sarva-sanga-vivarjitah

sangas tesv atha te prarthyah sanga-dosa-hara hi te

O Sadhvi (virtuous lady), the only desirable association is that of pure-hearted sadhus who always remain aloof from all varieties of bad association. By the influence of their association, the contaminations accrued through bad association can be eradicated.

Piyusa-varsini-vrtti

According to the instruction given in this verse, as long as a sadhaka remains within the madhyama-adhikari stage, he is obliged to render

service to devotees. The topmost devotee (uttama-bhakta) sees all living entities with equal vision. Therefore he does not discriminate between devotees and non-devotees. The intermediate devotee (madhyama-bhakta) is one who sincerely endeavours to perform bhajana. This fifth verse indicates how madhyama devotees should behave towards the topmost class of devotees. If one remains aloof from the association of non-devotees, sense enjoyers, and men who are attached to women, their faults will not come within him. Still, understanding neophyte devotees (kanistha-bhaktas) to be ignorant due to their lack of knowledge of sambandha-tattva, the madhyama devotee should be merciful to them. Hearing such neophyte devotees uttering krsna-nama, a madhyama devotee will respect them within his mind. If a kanistha devotee accepts initiation and engages in hari-bhajana, a madhyama devotee will show him respect by offering pranama to him. Understanding the association of maha-bhagavata Vaisnavas, who are free from the tendency to criticise others, to be most beneficial, one should honour them by rendering service to them. This service alone is the root cause of all spiritual perfections.

Anuvrtti

In Bhakti-sandarbha (868) Sri Jiva Gosvami defines the procedure known as vaisnava-diksa in the following statement:

divyam jnanam yato dadyat kuryat papasya sanksayam

tasmad dikseti sa prokta desikais tattva-kovidaih

That process which bestows transcendental knowledge (divya-jnana) and destroys sinful desires for material sense enjoyment is called diksa by learned authorities in the absolute truth.

One should silently respect a devotee who, knowing that Sri Krsna and sri-krsna-nama are non-different and transcendental and that the holy name alone is the supreme object of worship, takes exclusive shelter of krsna-nama and is devoted to chanting. The mantras that the disciple receives at the time of diksa consist entirely of sri-nama, and the names that form the basis of those mantras are endowed with specific knowledge of the disciple's relationship with the Lord. Without taking

shelter of harinama, one cannot become hari-jana, a member of Krsna's family. Sri Caitanya Mahaprabhu determined the gradations in Vaisnavas through showing the gradations in their faith in harinama. One who has chanted the holy name just once is a (kanistha) Vaisnava. One who constantly chants the holy name is a superior (madhyama) Vaisnava. The topmost Vaisnava (uttama- or maha-bhagavata) is he at the mere sight of whom others automatically begin chanting the holy name. One should respect the kanistha Vaisnava within one's mind. One should respect the madhyama Vaisnava by offering pranama to him and so forth. Knowing the uttama Vaisnava to be the topmost devotee who is established in the particular mood of service to Sri Radha-Krsna for which one aspires and to be affectionately disposed towards oneself, one should serve him with great love.

(1) Because the maha-bhagavata devotees see everything as being related to Krsna, they see all living entities with equal vision. Like madhyama-adhikari devotees, they are intent on performing bhajana, and like kanistha-adhikari devotees, they are devoted to chanting harinama.

(2) Madhyama-adhikaris possess prema for Sri Krsna, and they respect the three levels of Vaisnavas - uttama, madhyama and kanistha - by rendering service, offering pranama and offering respect within the mind, respectively. They always endeavour to turn the living entities who are averse to Krsna towards Him. They are indifferent to those who are inimical to Him. They do not see all living entities with equal vision as the uttama-adhikari maha-bhagavata devotees do. If they fraudulently imitate the maha-bhagavata devotee, they will very quickly fall down from their position.

(3) The kanistha-adhikari devotees take full shelter of the chanting of sri-krsna-nama, knowing it to be supremely beneficial. But they don't realise that the position of the madhyama-adhikari is above their present position and that they should strive to reach that position at sometime in the future. Sometimes the kanistha-adhikari falls down due to considering himself a guru. Therefore, carefully giving appropriate respect to the uttama devotees, they should take full shelter of the holy name.

Verse 6

It is Forbidden to View the Transcendental Vaisnavas with Material Vision

drstaih svabhava-janitair vapusas ca dosair na prakrtatvam iha bhakta-janasya pasyet gangambhasam na khalu budbuda-phena-pankair brahma-dravatvam apagacchati nira-dharmaih

Anvaya

na pasyet - one should not consider a devotee to be an ordinary mundane person; prakrtatvam drstaih - seeing with material vision; svabhava-janitaih - due to the defects stemming from his nature, such as birth in a low caste, harshness, lethargy and so forth; ca - and; dosaih - due to the faults; vapusah - of the body, such as ugliness, disease, deformities and so forth; bhakta-janasya - the devotee of Bhagavan; iha - situated in this world; brahma-dravatvam - (just as) the nature of liquified transcendence; gangambhasam - of the water of the Ganges; na khalu apagacchati - is never lost; budbuda-phena-pankaih - by the presence of bubbles, foam, mud and so on; nira-dharmaih - which exist simply due to the nature of water.

Translation

Devotees situated in this material world should not be viewed with material vision; in other words one should not consider them to be ordinary conditioned souls. The imperfections visible in their natures, such as birth in a low caste, harshness, lethargy and so forth, and the imperfections visible in their bodies, such as ugly features, disease, deformities and so on, are precisely like the appearance of bubbles, foam and mud in the Ganges. Despite such apparent pollution in the water of the Ganges, she retains her nature as liquified transcendence. Similarly the self-realised Vaisnavas always exist on the transcendental plane and one should not attribute material defects to them.

Upadesa-prakasika-tika

Due to their residing within the material world, pure devotees seem to have some apparent defects from the mundane perspective. Nevertheless, we should not consider such devotees to be material or, in other words, to be ordinary conditioned souls. If one notices imperfections in their natures, such as harshness, anger, greed and so forth, or imperfections in their bodies, such as lack of cleanliness, ugliness, aging and so on, he should never assign mundane attributes to them. It is impossible for these mundane imperfections to exist within devotees' spiritually perfected bodies. Therefore to perceive these mundane defects in elevated devotees is offensive. This point has been made clear by the example of Ganges water.

Piyusa-varsini-vrtti

The instruction of this sixth verse is that it is improper to perceive mundane defects in pure devotees and to consider them to be mere conditioned souls. It is impossible for pure devotees to fall into bad association or to commit offences to the holy name. Perhaps there can be some imperfections in their bodies and in their natures. Lack of cleanliness, deformity, ugliness, old age and so forth are bodily imperfections. Birth in a low caste, harshness, lethargy and so forth are imperfections in one's character. The water of the Ganges is considered to be pure despite the natural appearance of bubbles, foam, mud and so on within it, and its nature as liquefied transcendence is not lost. Similarly, Vaisnavas who have realised their eternal identities are not contaminated by the natural transformations of the physical body such as birth, aging, death and so on. Therefore even upon observing imperfections in a pure Vaisnava, one intent on performing bhajana should never disrespect him. By disrespecting such a personality, one becomes an offender (aparadhi).

Anuvrtti

One should not perceive the apparent defects in the bodies or characters of pure devotees by viewing such devotees with mundane vision. Just as the water of the Ganges forever remains transcendental though it is mixed with bubbles, foam and mud, similarly, pure devotees are always transcendental. To view them on the basis of mundane considerations is

offensive. Sri Krsna, in Bhagavad-gita (9.30-1), has also warned to beware of this:

api cet suduracaro

*bhajate mam ananya-bhak sadhur eva sa mantavyah samyag vyavasito
hi sah*

*ksipram bhavati dharmatma sasvac chantim nigacchati kaunteya
pratijanlhi*

na me bhaktah pranasyati

If even the most ill-behaved person intently engages in exclusive devotional service unto Me, he is worthy of being considered a saintly person due to his intelligence being fixed on that devotion. He quickly becomes righteous and attains eternal peace. O son of Kunti, attest that My devotee never perishes.

Even though a devotee of Krsna may not be born in a brahmana family or a gosvami line, to not refer to him as “Gosvami” or “Prabhu” is considered viewing him with mundane vision. Devotees born in gosvami lines and those born in any other caste should be treated equally. Regardless of the caste in which a devotee has taken birth, to assign material attributes to him is offensive. But if any person who has made any degree of progress along the path of bhakti considers himself a devotee and begins engaging in material misconduct, he will certainly fall from the path of bhakti. By coming into contact with such persons, one’s bhakti is destroyed.

Some people, being proud of their birth in a brahmana family or similarly high lineage, are unable to grasp either the impeccable conduct or the elevated spiritual thought of perfected devotees (siddha-bhaktas). Due to this, they disrespect Vaisnavas in varieties of ways and become offenders at the feet of Vaisnavas (vaisnava-aparadhis). Therefore, in this matter, sadhakas should remain very careful.

Verse 7

The Process of Performing Bhajana of Sri Krsna's Names and Pastimes

*syat krsna-nama-carita.di-sitapy avidya- pittopatapta-rasanasya na rocika
nu*

*kintv adarad anudinam khalu saiva justa svadvikramad bhavati tad-
gada-mula-hantri*

Anvaya

nu - aho!; sita api- even the delightfully sweet sugar-candy; krsna-nama-caritadi - of Sri Krsna's names, form, qualities and pastimes; na syat - is not; rocika - tasteful; rasanasya - to the tongue; upatapta - that is afflicted; pitta - by the jaundice; avidya - of ignorance (or, in other words, he who is afflicted by the ignorance born of being indifferent to Krsna from a time without beginning); kintu - but; khalu - certainly; sa eva - that very sugar-candy of Krsna's names, activities and so forth; justa - when taken therapeutically; anudinam - constantly; adarat - with respect or faith; kramat - then gradually; bhavati - it becomes; svadvi - very tasteful; hantri- and destroys; mula - to the root; tad-gada - that disease of indifference to Krsna, which is expressed in the form of absorption in mundane sense enjoyment.

Translation

Aho! Those whose tongues are afflicted by the jaundice of avidya (or, in other words, those who are afflicted by the ignorance born of being indifferent to Sri Krsna from a time without beginning) cannot relish the nectarean names, form, qualities and pastimes of Sri Krsna, which are compared to the sweetest sugar-candy. Instead, these attributes taste bitter to them. But if with great faith one regularly takes this sugar-candy of chanting and hearing the transcendental names, form, qualities and pastimes of Sri Krsna, it gradually becomes relishable to him and destroys at the root his disease, the jaundice of avidya, or indifference to Sri Krsna. In other words he becomes spontaneously attached to Sri Krsna.

Upadesa-prakasika-tika

When sadhakas are still affected by the obstacles that impede progress in devotional life (anarthas), their minds are restless and disturbed. For this reason it is not easy for them to develop a taste for Bhagavan's name and so forth. Still, they should not relent even a little in their determination to continue performing nama-bhajana. Being indifferent to Sri Krsna since beginningless time is called avidya, ignorance. In this verse such avidya is compared to the disease of jaundice. When one is afflicted with this disease, his tongue's sense of taste is warped. Although Sri Krsna's names, form, qualities and pastimes are like the sweetest sugar-candy, a person afflicted by ignorance does not find them tasteful. By regularly taking sugar-candy, one's jaundice is gradually mitigated and the candy also begins to become tasteful to him. Similarly, by daily cultivating in a regulated manner the limbs of bhakti, headed by performing kirtana of Sri Krsna's names and hearing narrations of His pastimes, a sadhaka's anarthas, beginning with the tendency to commit offences, are eradicated and natural love for sri nama and hari-katha awakens within him.

Piyusa-varsini-vrtti

In the third verse of Sri Upadesamrta, qualities and activities that nourish bhakti were given. In addition to those qualities and activities, this verse describes the procedure for the cultivation of chanting krsna-nama and so forth with sambandha-jnana. The tongue afflicted with the jaundice of avidya cannot narrate Sri Krsna's pastimes or chant His name. But regularly taking the sugar-candy of hearing and chanting Krsna's nama, rupa, guna and lila with great respect is capable of eradicating the disease of ignorance. Each and every jiva, like a minute conscious particle within a ray of the complete conscious Krsna-sun, is by nature an eternal servant of Sri Krsna. When the jiva forgets this fact, he is seized by the disease of ignorance. Due to this, he is devoid of taste for devotional activities, headed by the chanting of Krsna's name. But by taking good association and by the resultant mercy received from the sadhu, guru and Vaisnava, he becomes capable of remembering Krsna's names, form, qualities and pastimes and he gradually obtains realisation of his eternal self. As realisation of his eternal nature gradually expands,

his taste for devotional activities like chanting krsna-nama increases accordingly.

Simultaneously his ignorance is dispelled step by step. This is the basis for the comparison to sugar-candy. The tongue of one afflicted with jaundice will not find sugar-candy tasteful. But by taking this candy regularly, his jaundice is gradually cured and that sugar-candy will begin to become tasteful to him. Therefore, with enthusiasm, firm faith and patience, one should always continue to hear and chant Krsna's names, form, qualities and pastimes.

Anuvrtti

Sri Krsna's names, form, qualities and pastimes are compared to sugar-candy, and ignorance is compared to jaundice. Just as delectably sweet sugar-candy does not appeal to the tongue that is afflicted by jaundice, the delightful and delicious sugar-candy of Sri Krsna's names, form, qualities and pastimes does not appeal to the jiva who is engulfed by ignorance, due to his indifference to Krsna, which has no beginning in time.

If, however, one continuously takes the medicine of this sugar-candy of Sri Krsna's names, form, qualities and pastimes with great honour and faith, the sweet taste of Sri Krsna's name will gradually increase and the disease of material enjoyment, which is rooted in the desire to be aloof from Krsna, will be dissipated.

In the Padma Purana (Svarga-khanda 48.56) it is confirmed that the principal effect of the holy name will not be immediately experienced when taken by those who are materially engrossed:

tac-cad deha-dravina-janata-lobha-pasanda-madhye

niksiptam syan na phala-janakam sikhram evatra vipra

O brahmana, if the Lord's holy name is cast among the atheists, who are lustful towards the body, material possessions and family members, it will not quickly produce the fruit of love for Him.

Due to the influence of ignorance, the jiva thinks highly of his material body, family members and material attachments. He mistakenly considers the illusory energy, which is active only where there is an absence of awareness of the Lord, as the supreme controlling entity, Bhagavan. Thus he is unable to understand his true spiritual identity. By the power of Sri Krsna's name, the false egoism arising from the jiva's ignorance is dispelled like fog. At that time the jiva acquires a taste for performing krsna-bhajana.

Verse 8

The Process of Bhajana and the Best Place for Performing Bhajana

*tan-nama-rupa-caritadi-sukirtananu- smrtyoh kramena rasana-manasi
niyojya*

*tisthan vraje tad-anuragi-jananugami kalam nayed akhilam ity upadesa-
saram*

Anvaya

tisthan vraje - living in Vraja; anugami - as a follower; anuragi-jana - of the eternal residents of Vraja, who possess inherent spontaneous love; tat - for Him (Sri Krsna); kalam nayet - one should utilise all his time; niyojya - by engaging; rasana - the tongue; manasi - and the mind; kramena - sequentially; sukirtana-anu-smrtyoh - in meticulous chanting and remembrance; nama-rupa-caritadi - of the names, form, qualities and pastimes; tat - of Him (Vrajendra- nandana Sri Krsna); iti - this only; saram - is the essence; akhilam - of all; upadesa - instruction.

Translation

While living in Vraja as a follower of the eternal residents of Vraja, who possess inherent spontaneous love for Sri Krsna, one should utilise all

his time by sequentially engaging the tongue and the mind in meticulous chanting and remembrance of Krsna's names, form, qualities and pastimes. This is the essence of all instruction.

Upadesa-prakasika-tika

At this point, these questions may arise in the mind of a new sadhaka: "Where should one reside to cultivate the devotional activities, headed by the chanting of Sri Krsna's name, and how should one go about it?" This verse, which constitutes the essence of all instruction, has been composed to answer these questions. The conventional meaning of the name of Krsna is drawn from the verbal root krs, which means to attract or draw towards oneself. Thus Krsna is famed as the attractor of the hearts of all living entities in the entire world. In Vraja He is known also as Yasoda- nandana, He who gives delight to Yasoda. Therefore, all devotees should utilise the entirety of their time in engaging their tongues in performing kirtana of Sri Krsna's names, form, qualities and pastimes and their minds in remembrance of Him. They should reside only in Sri Vraja- mandala and follow elevated devotees.

How should one follow devotees? By two types of devotion: vaidhi (devotion performed in conjunction with the rules and regulations of the scriptures) and raganuga (spontaneous devotion). Accordingly there are also two types of sadhakas: those who follow the path of vaidhi and those who follow the path of raganuga. Among these two, it is especially desirable to follow a raganuga-bhakta. The meaning of tad-anuragi-jananugami is to follow the intimate, eternal devotees in Sri Krsna's vraja-lila. One should cultivate krsna-bhakti under the guidance of those rasika-gurus who are themselves followers of the intimate eternal devotees of Sri Vrajendra-nandana, the enactor of human-like pastimes.

Piyusa-varsini-vrtti

This verse describes the method of bhajana as well as the topmost place for performing bhajana. With the intention of incessantly executing the gradual process of sadhana, one should utilise every moment of his life by engaging the tongue in nicely performing kirtana of Sri Krsna's names, form, qualities and pastimes and then the mind in smarana, or

remembrance, upon them. This process should be executed while residing in Vraja and under the guidance of devotees who are immersed in vraja-rasa. The performance of this manasa-seva, service rendered within the mind, is dependent solely upon residing mentally in Vraja.

Anuvrtti

By following the rules and regulations prescribed in the previous verses, a sadhaka should draw his mind away from everything unrelated to Sri Krsna and engage his tongue in performing kirtana of Krsna's nama, rupa, guna and lila. Then, eventually, his mind will be able to enter into constant remembrance (smarana) of Krsna. While residing in Vraja, he should utilise all his time executing these activities under the guidance of devotees who are adept at relishing vraja-rasa. This is the essence of all instruction.

In the devotional life of a sadhaka, sravana-dasa, or the stage of hearing, comes first. In this stage, he hears krsna- nama and narrations of Krsna's form, qualities and pastimes. By doing this more and more, he gradually becomes more mature; then the stage of varana-dasa begins. In this stage he begins performing kirtana of those topics he was hearing. By performing kirtana with the specific devotional mood one is cultivating, he enters smarana-dasa, the stage of remembrance. Within the category of smarana there are five stages: smarana, dharana, dhyana, anusmrti and samadhi. Meditation where the mind sometimes becomes distracted is called smarana. Smarana that is devoid of such distraction is called dharana. Unbroken contemplation upon the object of meditation is called dhyana. When dhyana is performed constantly, it is called anusmrti. When one's meditation becomes entirely free from impediments and wholly uninterrupted, it is called samadhi. After smarana-dasa, one enters the stage known as apana-dasa. In this stage the sadhaka achieves realisation of his pure spiritual identity. After this, in the stage known as sampatti-dasa, he attains vastu-siddhi. At this time he finally obtains a spiritual form and is appointed to his eternal service in the spiritual realm.

When a devotee following the path of vaidhi-bhakti abandons his many varieties of material desires and performs bhajana in accordance with the instructions of sastra, sad-guru and Vaisnavas, ruci (taste) arises in his

bhajana.

Upon the appearance of this ruci, he abandons the path of vaidhl-bhakti and enters the path of raganuga-bhakti.

*ragatmika-bhakti - 'mukhya' vraja-vasi-jane tara anugata-bhaktira
'raganuga'-name*

Sri Caitanya-caritamrta (Madhya-lila 22.149)

That devotion whose very essence is constituted of eternal spontaneous attachment (raga) is known as ragatmika- bhakti. That devotion is pre-eminent amongst all forms of bhakti and is splendidly manifest in the residents of Vraja. Devotion that follows in the wake of this ragatmika-bhakti is known as raganuga-bhakti.

*iste svarasiki ragah paramavistata bhavet tan-mayi ya bhaved bhaktih
satra ragatmikodita*

Bhakti-rasamrta-sindhu (1.2.272)

An unquenchable loving thirst (premamayi-trsna) for the object of one's affection (Sri Krsna) that gives rise to spontaneous and intense absorption (svarasiki paramavistata) in that object is called raga. Such ragamayi-bhakti, or the performance of services - such as stringing garlands - with intense raga, is called ragatmika-bhakti.

*ragamayi-bhaktira haya 'ragatmika' nama taha suni' lubdha haya kona
bhagyavan*

Sri Caitanya-caritamrta (Madhya-lila 22.152)

Bhakti that consists of raga is called ragatmika. If, upon hearing of this, a devotee becomes intensely anxious to obtain such devotion, he is considered to be most fortunate.

*lobhe vraja-vasira bhava kare anugati sastra yukti nahi mane -
raganugara prakrti*

Sri Caitanya-caritamrta (Madhya-lila 22.153)

When one follows in the footsteps of the residents of Vraja by cultivating their devotional moods with intense hankering, he does not care for the injunctions of the scriptures or for logical arguments. This is the nature of spontaneous devotion.

*bahya, antara - ihara dui ta' sadhana 'bahya' sadhaka-dehe kare
sravana-kirtana*

*'mane' nija-siddha-deha kariya bhavana ratri-dine kare vraje krsnera
sevana*

Sri Caitanya-caritamrta (Madhya-lila 22.156-7)

The sadhana of raganuga-bhakti is of two types: external (bahya) and internal (antara). Externally one performs hearing and chanting in the sadhaka-deha, the outer feature of a practitioner of bhakti. Internally, while contemplating one's own perfected spiritual form, one renders service to Sri Krsna in Vraja day and night.

*seva sadhaka-rupena siddha-rupena catra hi tad-bhava-Upsuna karya
vraja-lokanusaratah*

Bhakti-rasamrta-sindhu (1.2.295)

A sadhaka who has "greed" (lobha) for raganuga-bhakti should serve Sri Krsna both in the sadhaka-rupa and the siddha-rupa in accordance with the bhava of the eternal devotees residing in Vraja (vraja-parikaras) who possess the same mood for which he aspires. The sadhaka-rupa refers to the physical body in which one is presently situated, and the siddha-rupa refers to the internally contemplated spiritual form that is suitable to serve Krsna according to one's cherished desire.

*nijabhista krsna-prestha pacheta' lagiya nirantara seva kare antarmana
hana*

Sri Caitanya-caritamrta (Madhya-lila 22.159)

The eternal residents of Vraja are known as krsna-prestha, very dear to Sri Krsna. Among Krsna's various devotees, those who possess the mood of service towards Him for which one intensely hankers are known

as nijabhista-krsna- prestha. Following in the footsteps of those beloved devotees of Krsna for whose mood of service one hankers, one should constantly serve Krsna within the mind through one's internally conceived spiritual form.

*krsnam smaran janam casya prestham nija-samihitam tat-tat-katha-ratas
casau kuryad vasam vraje sada*

Bhakti-rasamrta-sindhu (1.2.294)

The essential meaning of this verse is that in accordance with one's own specific bhava, the sadhaka should remember Sri Krsna and a particular eternal devotee of Krsna who possesses the serving mood for which he aspires. He should be immersed in chanting the names of Sri Krsna that are related to His pastimes in Vraja and in hearing narrations of those pastimes. Also, those names and pastimes should be favourable to the sadhaka's specific service aspirations. Finally, these activities should be performed while residing in Vraja.

dasa-sakha-pitradi-preyasira gana raga-marge nija-nija-bhavera ganana

Sri Caitanya-caritamrta (Madhya-lila 22.161)

There are four moods of service included in the path of spontaneous devotion: those of the servants, friends, parents and conjugal lovers.

Those desiring to serve in the devotional mellow of neutrality (santa-rasa) should aspire to be like the cows, sticks, buffalo horns, the flute, kadamba trees and so forth. Those aspiring to serve in the mellow of servitude (dasya-rasa) should follow servants in Vraja such as Raktaka and Patraka. Devotees aspiring to serve in the mellow of fraternity (sakhya-rasa) should follow Sri Baladeva, Sridama, Sudama and so forth. Devotees aspiring to serve in the mellow of parenthood (vatsalya-rasa) should follow Sri Nanda and Yasoda, and those aspiring to serve in the amorous mellow (madhurya-rasa) should follow cowherd girls (gopis) like Lalita and Visakha. While residing in Vraja, one should immerse himself in hearing narrations of the eternal devotees who serve in the mood for which he aspires.

There is no greater place than Vraja-mandala to perform bhajana of Sri

Radha-Krsna. Therefore even such exalted devotees as Brahma and Uddhava pray to take birth there as a blade of grass or a shrub.

Verse 9

What is the Topmost Holy Place?

vaikunthaj janito vara madhu-puri tatrapī rasotsavad vrndaranyam udara-pani-ramanat tatrapī govardhanah

radha-kundam ihapi gokula-pateh premamrtaplavanat kuryad asya virajato giri-tate sevam viveki na kah

Anvaya

janitah - due to Sri Krsna's having taken birth there; madhu-puri - the abode of Mathura; vara - is superior; vaikunthat - than Vaikuntha, the realm of spiritual opulence; vrndaranyam - the forest of Vrndavana; (is superior) tatra api - even than that (the abode of Mathura); rasa- utsavat - because the festival of the rasa dance took place there; govardhanah - Govardhana Hill; (is superior) tatra api - even than that (Vrndavana forest); ramanat - because of the playful pastimes (because Sri Krsna raised it with His lotus hand and performed many pastimes there with His devotees); udara-pani - of Sri Krsna, whose hand is mercifully disposed to bestow prema upon His beloved devotees; radha-kundam - Sri Radha-kunda; (is superior) iha api - even than this (Govardhana); aplavanat- due to immersing those (who bathe in its waters); premamrta - in the nectar of divine love; gokula-pateh - of Sri Krsna, the master of Gokula; kah - what; viveki - intelligent person; na kuryat - would not render; sevam - service; asya - to this magnificent pond; virajitah - splendidly situated; tate - at the base; giri - of the hill known as Govardhana.

Translation

Due to Sri Krsna's having taken birth there, the abode of Mathura is superior even to Vaikuntha, the realm of spiritual opulence. Superior to Mathura is the forest of Vrndavana because there the festival of the rasa

dance took place. Superior to Vrndavana forest is Govardhana Hill because Sri Krsna raised it with His lotus hand and performed many pastimes there with His devotees. Yet superior even to Govardhana Hill is Sri Radha-kunda because it immerses one in the nectar of Sri Krsna's divine love. What intelligent person would not desire to render service to this magnificent pond, which is splendidly situated at the base of Govardhana Hill?

Upadesa-prakasika-tika

The previous verse instructed us to perform bhajana while residing in Vraja. This verse very clearly answers precisely where one should reside within Vraja. Due to Sri Krsna's having taken birth there, the abode of Mathura is superior even to Vaikuntha, the realm of great spiritual opulence. Superior even to the abode of Mathura is the forest of Vrndavana because there the festival of the rasa dance took place. Superior to the Vrndavana forest is Govardhana Hill

because it playfully rested on Sri Krsna's lotus hand, and because there Krsna freely enjoyed many pastimes with His devotees. Yet superior even to this Govardhana Hill is the super-excellent Sri Radha-kunda because it immerses one in the nectarean divine love that Sri Krsna, the moon of Gokula, feels for Srimati Radhika. The scriptures declare that Sri Radha-kunda is as dear to Sri Krsna as the daughter of Vrsabhanu Maharaja, Srimati Radhika Herself.

All the above-mentioned spiritual realms or locations where Sri Krsna performed pastimes are manifest from His internal potency (svarupa-sakti) and are therefore purely spiritual. However, Sri Radha-kunda is superior to them all because it manifests the highest display of the inherent variegated pastimes of svarupa-sakti.

Piyusa-varsini vrtti

This ninth verse informs us that Sri Radha-kunda is the best amongst all worshipful places. Because Sri Krsna took birth in the city of Mathura, it is superior to Vaikuntha, the realm of immense opulence in the spiritual sky. Within the district of Mathura, the Vrndavana forest is the best location.

Govardhana Hill is the best place within the entire area of Vraja due to Udara-pani Sri Krsna having performed various pastimes there. Sri Radha-kunda is splendidly situated just near Sri Govardhana. It is the best place of all due to being the special storehouse of Sri Krsna's nectarean divine love (premamṛta). Is there any person intent upon performing bhajana who would not desire to render service to Sri Radha-kunda? In other words, the devotees of Bhagavan most certainly render service to Sri Radha-kunda. Either in their material bodies or in their spiritually perfected forms, devotees should execute the aforementioned process of bhajana while constantly residing at Radha-kunda.

Anuvṛtti

Amongst all holy places, the Vaikuntha realm situated in the spiritual sky is the best. Superior even to Vaikuntha is the district of Mathura because Bhagavan took birth there. Within Mathura-mandala, the forest of Vrndavana is the best because there the rasa dance took place. Of all places within Vrndavana, Govardhana Hill is greater still due to being the site where Sri Krsna freely enjoyed various pastimes. Superior even to Govardhana Hill is Sri Radha-kunda. Because it overflows with the nectar of Sri Krsna's divine love, it is the best place of all. There is no place greater than Radha-kunda. Therefore, what intelligent person would not render service to Radha-kunda, which is so splendidly situated at the base of Govardhana? In other words, anyone endowed with true spiritual intelligence serves Sri Radha-kunda.

Sri Caitanya Mahaprabhu's eternal devotee Sri Rupa Gosvami, being fully conversant with the most elevated devotional sentiments within Gaurahari's heart, has described service to Sri Radha-kunda as the topmost. The glories of Sri Radha-kunda are incomprehensible and inaccessible even for loving devotees who may have taken shelter of madhurya-rasa, yet are devoid of devotion to Sri Caitanya Mahaprabhu.

Verse 10

Who is Sri Krsna's Dearest Beloved?

karmibhyah parito hareh priyataya vyaktim yayur jnaninas tebhyo jnana-

vimukta-bhakti-paramah premaika-nisthas tatah

*tebhyas tah pasu-pala-pankaja-drsas tabhyo 'pi sa radhika prestha
tadvad iyam tadiya-sarasi tam nasrayet kah krti*

Anvaya

jnaninah - the brahma-jnanis, who by dint of their spiritual knowledge are transcendental to the three modes of material nature; yayuh - have attained; vyaktim - distinction (have been ascertained in the scriptures); priyataya - as being more dear; paritah - in all respects; hareh - to Sri Hari; karmibhyah - than the pious followers of the path of karma, who are forever occupied in performing virtuous deeds; jnana-vimukta - those who have abandoned the pursuit of knowledge, like Sanaka; bhakti-paramah - and who are dear devotees of Krsna, considering bhakti alone to be the best path; (have attained distinction as being more dear to Sri Hari) tebhyah - than them (the jnanis); prema eka-nisthah - pure devotees of Sri Krsna such as Narada who are resolutely fixed in prema for Him; (have attained distinction as being more dear to Sri Hari) tatah - than them (those dear devotees); tah - those; pasu-pala - maintained of the cows (the gopis); drsah - whose eyes; pankaja-are like the fully blossomed petals of a lotus flower; (have attained distinction as being more dear to Sri Hari) tebhyah -than them (those loving devotees); sa - that; radhika - Srimati Radhika; (has attained distinction as being more dear to Sri Hari) api - even; tabhyah - than them (the gopis); iyam - this; sarasi - pond (Sri Radha-kunda); tadiya -of Hers (Srimati Radhika's); prestha - is more dear (to Sri Krsna); tad-vat - just as She is; (therefore) kah - what; krti -highly fortunate, spiritually intelligent person; na asrayet - would not take shelter (would not reside on the banks of Sri Radha-kunda in a state of transcendental consciousness, performing bhajana of Sri Krsna's eightfold daily pastimes); tam - of that Sri Radha-kunda.

Translation

One who selflessly performs virtuous acts in accordance with the path of karma-yoga is superior to those who merely seek to fulfil their selfish desires. The brahma-jnanis, who by dint of their spiritual knowledge are transcendental to the three modes of material nature, are more dear to

Sri Krsna than those pious followers of the karma path, who are forever occupied in performing virtuous deeds. More dear to Sri Krsna than the brahma-jnanis are His devotees like Sanaka, who have abandoned the pursuit of knowledge and who consider bhakti alone to be the best path. In doing so, they have followed the statement in Srimad-Bhagavatam (10.14.3): “jnanepayasam udapasya - one should abandon the endeavour for knowledge.” Pure devotees like Narada, who are resolutely fixed in prema for Krsna, are even more dear to Him than all such devotees. The vraja-gopls, whose very lives belong solely to Krsna, are even more beloved to Him than all such loving (premi) devotees. Amongst all those beloved gopis, Srimati Radhika is more dear to Sri Krsna than His own life; in precisely the same way, He dearly loves Her pond, Sri Radha-kunda. Therefore, what highly fortunate, spiritually intelligent person would not reside on the banks of Sri Radha-kunda in a state of transcendental consciousness, performing bhajana of Sri Krsna's eightfold daily pastimes?

Upadesa-prakasika-tika

In this tenth verse, yet another reason for taking shelter of and worshipping Sri Radha-kunda is being shown. A follower of the path of karma-kanda, who is interested solely in enjoying the fruits of his actions, is actually indifferent to Bhagavan. More dear to Bhagavan are jnanis, who are inclined towards nirvisesa-brahma, His impersonal aspect, which is merely a non-specific manifestation of undifferentiated spirit. More dear to Bhagavan than such jnanis are His devotees such as the four Kumaras, who are devoid of nirvisesa-jnana, inclination towards His impersonal aspect, yet possess aisvarya-jnana, awareness of His supreme majesty. Devotees such as Sri Narada who possess prema-nistha, a resolute and exclusive fixation in love for Him, are even more dear to Sri Hari than such jnani-bhaktas.

Superior to such loving devotees are the vraja-gopls, who possess an indescribable and unprecedented love for Sri Krsna and are therefore exceedingly dear to Him.

In the Padma Purana it is said:

yatha radha pnya visnos

tasyah kundam priyam tatha sarva-gopisu saivaika visnor atyanta-vallabha

Just as Srimati Radhika is most dear to Sri Krsna, Her pond, Sri Radha-kunda, is equally dear to Him. Among all the beloved gopis, none are as dear as Srimati Radhika.

This verse, quoted in Ujjvala-nilamani (4.5), proves that, amongst all the gopis, Srimati Radhika alone is Sri Krsna's dearmost beloved. In precisely the same way Sri Radha-kunda, Her pond - which is actually non-different from Her - is exceedingly dear to Sri Krsna and is also the topmost place of residence for devotees. Therefore what spiritually insightful person desirous of performing bhajana would not take shelter of that pond? Certainly any such person would take shelter of Sri Radha-kunda.

Piyusa-varsini-vrtti

Among the many varieties of sadhakas found in this world, the devotee of Bhagavan who performs bhajana while residing on the banks of Sri Radha-kunda is the best and the most dear to Sri Krsna. This is described in this tenth verse. More dear to Krsna than the followers of the path of karma are the jnanis, who search after the impersonal aspect of the absolute truth. More dear to Krsna than all the varieties of jnanis is a pure devotee, who has abandoned the attempt to understand the absolute truth through the cultivation of knowledge. Amongst all varieties of pure devotees, the premi-bhakta, or one who dearly loves Krsna, is the most dear to Him. Amongst all varieties of such loving pure devotees, the vraja-gopis are the most dear to Krsna. Of all the vraja-gopis, Srimati Radhika is Krsna's dearmost, and Her pond, Sri Radha-kunda, is similarly dear to Him. Therefore the intelligent person who possesses sufficient accumulated devotional merit (sukrti) will most certainly reside on the banks of Sri Radha-kunda and within the mind render service to Sri Krsna's eightfold daily pastimes.

Anuvrtti

More dear to Sri Krsna than those who simply act to fulfil their selfish

desires is one who is firmly established in the mode of goodness and is therefore dedicated to performing virtuous deeds. Even more dear to Krsna than all such sat- karmis is a brahma-jnani, who is transcendental to the modes of nature altogether. More dear to Krsna than all such jnanis is a pure devotee. More dear to Krsna than all such pure devotees is a premi-bhakta, who loves Him dearly. Even more dear to Krsna than all such premi-bhaktas are the vraja-gopis. Amongst all the vraja-gopis, Srimati Radhika is Krsna's dearmost. In the same way that Krsna loves Her, He loves Her pond, Sri Radha-kunda. Therefore Krsna's devotees, who are the most fortunate people, take shelter of Sri Radha-kunda.

Verse 11

The Glories of Sri Radha-kunda

*krsnasyoccaih pranaya-vasatih preyasibhyo 'pi radha- kundam casya
munibhir abhitas tadrg eva vyadhayi*

*yat presthair apy alam asulabham kim punar bhakti-bhajam tat
premedam sakrd api sarah snatur aviskaroti*

Anvaya

radha - Srimati Radhika; preyasibhyah api - even more than the other beloved gopis; uccaih - is the foremost; vasati - object; pranaya - of love; krsnasya - of Sri Krsna; asyah - Her (Srimati Radhika's); kundam - pond; ca - also; abhitah -in every respect; tadrk eva - is just so (the topmost object of Sri Krsna's love); vyadhayi - this has been established (in the scriptures); munibhih - by the sages; idam - this; sarah -pond (Sri Radha-kunda); aviskaroti - bestows; tat - that; prema - gopi-prema; yat - which; alam - is immensely; asulabham - difficult to attain; presthaih api - even for such dear devotees of Bhagavan as Narada; kim punar - what to speak of; bhakti-bhajam - other reservoirs of bhakti (the sadhaka-bhaktas); snatuh - upon one who simply bathes in its waters with great devotion; sakrt api - only once.

Translation

After thorough deliberation on the matter, the sages have unanimously declared (in the Padma Purana) that just as amongst all the gopis Srimati Radhika is the foremost object of Sri Krsna's great love, in precisely the same way this pond of Hers is also the topmost object of His love. Upon one who simply bathes in its waters just once with great devotion, Sri Radha-kunda bestows that rare treasure of gopi prema which is so immensely difficult to attain even for such dear devotees of Bhagavan as Narada - what to speak of ordinary sadhakas.

Upadesa-prakasika-tika

It is only natural at this point to become eager to learn what special commodity can be attained by taking exclusive shelter of the limitlessly glorious Sri Radha-kunda. "The fruit of such exclusive devotion is the topmost variety of krsna- prema" - Sri Rupa Gosvami is concluding his composition by affirming this philosophical principle (siddhanta). The prema being spoken of here is extremely difficult to achieve even for such exalted and dear devotees of Bhagavan as Narada. In other words this most elevated, radiant divine love (unnatojjvala-prema) that the vraja-gopis possess for Sri Krsna is not only difficult for such dear devotees to attain, it is actually impossible. Sri Radha-kunda bestows this very prema upon one who bathes in its waters with a mood of special love and devotion. Here, Sri Radha-kunda is both the svayam-karta, the one who directly bestows that prema upon the devotees, and also the visaya, the object of the devotees' love. Who would not take shelter of this Radha-kunda? In other words, any devotee skilled in the art of performing bhajana and sincerely desirous of achieving the topmost prema would certainly do so.

Relying upon a particle of Sri Caitanya Mahaprabhu's mercy, I have composed this commentary as far as my intelligence allows in order to increase the transcendental pleasure of His devotees. This servant of the Sri Radha- ramana deity and son of Sri Govardhana-lala, named Radha-ramana dasa, hereby concludes his commentary named Upadesa-prakasika on Sri Rupa Gosvami's Sri Upadesamrta.

Piyusa-varsini-vrtti

Having described the natural glory of Sri Radha-kunda in the previous verse, this eleventh verse has been composed with the intention of making steadfast faith in Sri Radha-kunda arise within the hearts of sadhakas. Srimati Radhika is Sri Krsna's dearmost beloved and in all respects more exalted than all His other beloveds. In the scriptures, the sages (munis) have described Sri Radha-kunda's eminence in the same way. Sri Radha-kunda easily bestows upon one who bathes in its waters that rare prema which is not only immensely difficult for sadhakas to attain, but also difficult for premi-bhaktas like Narada to achieve.

Therefore Sri Radha-kunda alone is the most suitable place of residence for those endeavouring for perfection in their bhajana. The jiva who has overcome the influence of matter and who has attained his inner perfected spiritual form as a gopi (aprakṛta-gopi-deha) should reside, in the mood of a maidservant (palyadasi) of Srimati Radhika, on the banks of transcendental Sri Radha-kunda in the divine land of Vraja (aprakṛta-vraja) in the resplendent grove (kunja) of the spiritual master, who is situated in his eternal form as a female friend (guru-mpa-sakhi) of Sri Radha-Krsna. Living there, the pure spirit soul (aprakṛta-jiva) should externally take constant shelter of chanting harinama. Internally, in his spiritually perfected eternal form as a gopi, he should render service to Srimati Radhika while deeply meditating on Sri Krsna's eightfold daily pastimes (asta-kaliya-lila). This is the culmination of bhajana for the devotees who have taken shelter of Sri Caitanya Mahaprabhu's feet.

Anuvṛtti

Srimati Radhika is Sri Krsna's dearmost beloved and the crest-jewel of those who are dear to Him. In the scriptures, devotee sages have described Sri Radha-kunda as being Sri Krsna's foremost beloved object, as dear to Him as Srimati Radhika Herself. The topmost love for Bhagavan, gopi-prema, is exceedingly difficult even for dearly beloved devotees of Bhagavan such as Narada to attain. So what to speak of how difficult it is for devotees still in the practitioner stage (sadhaka-bhaktas) to achieve that rare prema! But very easily Sri Radha-kunda bestows this prema upon one who bathes in its waters just once.

Sri Radha-kunda is full of prema and, indeed, is actually comprised of waters of nectarean prema. By transcendently residing (aprakṛta-vasa)

on the banks of Sri Radha- kunda and by transcendently bathing (aprakṛta-snana) in its waters, one will obtain the topmost prema. What is meant by aprakṛta-vasa and aprakṛta-snana? Remaining thoroughly aloof from all desires for material sense enjoyment, one should constantly perform deep meditational worship (manasa-bhajana) in strict devotion to Srimati Radhika for the duration of one's life. After shedding this material body, one will attain an eternal spiritual body and be intently engaged in direct, eternal service to Srimati Radhika. Only one who bathes in Sri Radha-kunda in this way attains the topmost prema.

Obtaining such good fortune is exceedingly difficult even for such exalted premi devotees as Narada. It is extremely difficult even for the perfected devotees who eternally serve Kṛṣṇa in the devotional mellows (rasas) of servitude (dasya), friendship (sakhyā) and parenthood (vatsalya) to bathe in Sri Radha-kunda, what to speak of worldly-minded persons. What more can possibly be said of the glories of taking aprakṛta-snana in Sri Radha-kunda? Those who bathe there obtain good fortune that extends all the way up to becoming maidservants of Sri Varsabhanavi (Srimati Radhika).

Sri Govinda dasa was Sri Caitanya Mahāprabhu's dear servant. Always accompanying Mahāprabhu as if he were His shadow, he served Mahāprabhu with great love. Simultaneously he would also record in his own words descriptions of Sriman Mahāprabhu's especially significant pastimes. The collection of verses he wrote became famous by the name of Govinda-kadaca. Having heard these verses directly from Sri Raghunatha dasa Gosvami, Sri Kṛṣṇadasa Kaviraja Gosvami explained them in his own words in his Sri Caitanya-caritamṛta. Through the medium of those verses, light was shed upon Sri Caitanya Mahāprabhu's transcendental character.

The following is a narration from the time when Sriman Mahāprabhu was residing in Jagannatha Puri: Mahāprabhu had already fulfilled the objectives for which He descended upon this Earth. Now He desired to wind up His pastimes. One day He took His intimate devotees and went to the shore of the ocean. Seeing the blue ocean, remembrance of Syamasundara immediately arose within Him. Becoming overwhelmed in devotional ecstasy (bhava), He was oblivious to all else. With great difficulty His devotees gradually brought Him back to external

consciousness. At that very time Sri Gaurasundara slowly began instructing those devotees. In that assembly Mahaprabhu's very dear disciple Sri Rupa Gosvami was also present. Rupa Gosvami wrote those instructions down in verse form, and these verses became famous as Sri Upadesamrta, nectarean instructions. For spiritual practitioners, this Upadesamrta is like their very lives and a necklace to be worn at all times.

A servant of the famous Sri Radha-ramana deity in Vrndavana, named Sri Radha-ramana dasa Gosvami, composed a beautiful commentary entitled Upadesa-prakasika-tika on the eleven verses of Sri Upadesamrta. After some time, the condition of the residents of this world became critical, due to the doctrine of prema-bhakti having been substantially covered by the frightful influence of the present age of Kali-yuga. Seeing this, Sri Caitanya Mahaprabhu sent His dear, eternal devotee Sri Bhaktivinoda Thakura to this world. In simple and comprehensible language, he composed a brief yet essential commentary on the verses of Sri Upadesamrta. This commentary is famous as Piyusa- varsini-vrtti.

Sri Gaurasundara is the personification of aprakṛta vipralambha-rasa, the mellow constituted of sentiments of divine separation from Sri Kṛṣṇa. To nourish the rasa of sambhoga, which is when the devotee is meeting together with Kṛṣṇa, He tasted that vipralambha-rasa, and for the benefit of human society He taught how it can be attained. It is compulsory for sincere sadhakas to accept these instructions; otherwise it will be impossible for them to ever achieve kṛṣṇa-prema.

In modern times, Kali Maharaja, the personification of the present degraded age, has assumed the bogus dress of a devotee of Sri Gaura. Sometimes he adopts the name of imitator (sahajīya) cults such as Aṭṭa, Baula, Neda or Nedi. With great intensity he propagates these false philosophies, as well as other doctrines such as mayavāda and gaura-

Nagari (In the transcendental loving affairs of Sri Radha-Kṛṣṇa, Sri Kṛṣṇa is nagara, the predominating hero in the position of the enjoyer, and Sri Radha and Her bodily manifestations, the sakhis, are nagaris, the predominated heroines in the position of the enjoyed. Although Sri Gaura is Kṛṣṇa Himself, He adopts the mood of the nagari, Srimati Radhika, in

order to experience the nature of Her love for Krsna. Therefore, Sri Gauranga is not in the mood of a nagara. The gaura- nagaris conceive of Sriman Mahaprabhu as a nagara and themselves as nagaris. This is completely opposed to both the mood of Mahaprabhu and the cultivation of suddha-bhakti , which are opposed to the path of bhakti. Aho! Just see the influence of Kali Maharaja! Some say, "I am Gaurahari Himself," some declare themselves to be glorious spiritual masters, some consider themselves to be the Creator, and others say that they are Siva. Very enthusiastically they cheat human society by propagating their bogus philosophies that they were taught by Kali Maharaja. Being pleased with their preaching, Kali Maharaja blesses them and bestows upon them abundant wealth (kanaka), women (kamini) and notoriety (pratistha). Being bewildered by their propaganda, most people ignore suddha-bhakti and bhagavad-bhajana and instead advance along the path of these new, depraved philosophies that are based on material enjoyment. They become so intoxicated in this mundane enjoyment that they are completely unaware of just how they are ascending the peak of thorough self-destruction.

O faithful devotees, don't move in that direction. Become steadfastly situated upon the path of bhakti that was shown by great personalities such as Sri Svarupa Damodara, Sri Rupa Gosvami, Sri Raghunatha dasa Gosvami and Sri Narottama Thakura. This devotional path enables one to relish the pure krsna-prema that was practised and preached by Sri Gaura-Nityananda. Reside in Vraja and always perform kirtana and smarana of Sri Radha-Krsna's nama, rupa, guna and lila. The doctrine of gaura-nagari is a bogus philosophy that is opposed to bhakti. Remain aloof from such bogus philosophies. The embodiments of prema- bhakti, Sri Visnupriya and Sri Laksmipriya, as well as the embodiment of the holy dhama, Sri Nila-devi, perpetually serve Sri Gaurasundara, who is the combined form of Sri Radha-Krsna. Knowing this to be true, take shelter of Him and, following in the footsteps of the vraja-gopis, day and night render devotional service within the mind. By doing so, even that prema-seva of Sri Radha-Krsna which is extremely difficult to obtain will become easily attainable.

Sri Bhaktivinoda Thakura revealed the holy dhama of Mayapura. There he established the regular worship of deities, including Sri Gaura-Nityananda, Sri Gaura- Gadadhara, Sri Gaura-Visnupriya and Sri Gaura-

Laksmipriya. Everywhere he preached the holy names of Sri Gaura and Sri Krsna as well as the doctrine of suddha-bhakti. Besides composing many of his own books on suddha- bhakti, he translated many ancient devotional scriptures and wrote numerous commentaries, essays and articles.

Towards the end of his life, upon seeing the dearth of bhakti in society, he deprived the people by ceasing his attempts to deliver them. On the pretext of old age, he adopted a vow of silence and remained immersed in manasa-seva, devotional service performed within meditation. Overwhelmed with compassion for the souls suffering in this world, with tearful eyes he looked towards me and ordered me to preach the doctrine of suddha-bhakti that was revealed by Sri Caitanya Mahaprabhu and His eternal devotees. He also instructed me to compose this Anuvrtti commentary illuminating his Piyusa-varsini-vrtti commentary on Sri Upadesamrta. Taking the dust of his divine feet upon my head, I have followed his command. But just when I had completed commenting on eight verses of Sri Upadesamrta, he departed this world from Svananda-sukhada-kunja at Sri Radha-kunda and entered into Sri Radha-Krsna's eternal pastimes.

O Sri Bhaktivinoda Thakura, intimate devotee of Srimati Radhika! On this day of completing my Anuvrtti commentary on the verses of Sri Upadesamrta, this destitute servant of yours offers it into your lotus hands. May you be pleased. All glories unto you!

Remembering Sri Gauracandra, on this twenty-second day of the lunar month of Bhadrapada in the year 1914, at Candrasekhara-bhavana in Mayapura, I have completed this Anuvrtti commentary.

Glossary

A

abhidheya - the means by which the ultimate goal is achieved; the practices of devotional life. acarya - spiritual preceptor; one who teaches by example. anarthas - unwanted desires in the heart, which impede one's advancement in devotional life. These anarthas are of four types: (1) duskrtottha - those arising from past sins,

- (2) sukrtottha - those arising from previous pious activities,
- (3) aparadhottha - those arising from offences and
- (4) bhaktyuttha - those arising in relation to one's devotion. angas -
 (1) limbs, divisions, parts; (2) the various practices of devotional life such as hearing and chanting are referred to as angas.

aparadhi - one who commits aparadha, or offences, against the holy name, the Vaisnavas, the guru, the scriptures, the holy places, the deity and so on. The word radha means to give pleasure and the word apa means taking away. Thus the word aparadha signifies all activities that are displeasing to the Lord and His devotees. One who commits such aparadha is known as an aparadhi.

asakti - attachment. This especially refers to attachment for the Lord and His eternal devotees. Asakti occurs when one's affection for the process of worshipping the Lord leads to a direct and deep attachment for Him. This is the sixth stage in the development of the creeper of devotion and it is awakened upon the maturing of one's taste (ruci) for bhajana.

asta-kaliya-lila - the pastimes that Sri Krsna performs with His devotees in eight periods of the day. Practitioners of devotional life who are engaged in smarana, or remembrance, meditate on these pastimes. The periods are as follows (times are approximate): (1) nisanta-lila - pastimes at the end of night (3:36 AM - 6:00 AM), (2) pratah-lila - pastimes at dawn (6:00 AM - 8:24 AM), (3) purvahna-lila - morning pastimes (8:24 AM - 10:48 AM), (4) madhyahna-lila

- midday pastimes (10:48 AM - 3:36 PM), (5) aparahna-lila
- afternoon pastimes (3:36 PM - 6:00 PM), (6) sayahna-lila
- pastimes at dusk (6:00 PM - 8:24 PM), (7) pradosa-lila - evening pastimes (8:24 PM - 10:48 PM) and (8) nakta-lila - midnight pastimes (10:48 PM - 3:36 AM). astanga-yoga - the yoga system consisting of eight parts: yama (control of the senses), niyama (control of the mind), asana (bodily postures), pranayama (breath control), pratyahara (withdrawal of the mind from sensory perception), dharana (steadying the mind), dhyana (meditation) and samadhi (deep and unbroken

absorption on the Lord in the heart).

avadhuta - an ascetic who often transgresses the rules governing ordinary social conduct.

B

Bhagavan - the Supreme Lord, who possesses in full the six fortunes of opulence, religiosity, fame, beauty, knowledge and renunciation.

bhagavad-anusilana - the word anusilana refers to constant practice, study or cultivation. When it is performed in relation to devotion to the Lord, it is known as bhagavad- anusilana.

bhagavatprema - love for Sri Krsna that is extremely concentrated, that completely melts the heart and that gives rise to a deep sense of possessiveness in relation to Him. bhajana - (1) the word bhajana is derived from the verbal root bhaj, which is defined as follows in the Garuda Purana (Purva-khanda 231.3): "The verbal root bhaj is used specifically in the sense of service. Therefore, when devotional practices are performed with the consciousness of being a servant, it is called bhakti." According to this verse, loving devotional service to Sri Krsna is called bhakti. Such service is the intrinsic attribute of bhakti or bhajana. Therefore, whatever services are performed in this consciousness may be referred to as bhajana; (2) in the general sense bhajana refers to spiritual practices, especially hearing, chanting and meditating upon the holy name, form, qualities and pastimes of Sri Krsna.

bhajana-mala - a rosary of beads made from the wood of the sacred tulasi plant, which devotees of Sri Krsna use for private chanting of the Hare Krsna mantra. bhakti - the word bhakti comes from the root bhaj, which means to serve (see bhajana). Therefore the primary meaning of the word bhakti is to render service. The performance of activities meant exclusively for the pleasure of Sri Krsna, which are done in a favourable spirit saturated with love, which are devoid of all other desires and which are not covered by the pursuits of fruitive activity (karma) and the cultivation of knowledge aimed at merging one's existence into that of the Lord (jnana), is called bhakti.

bhakti-tattva - the word tattva refers to a truth, a reality or a philosophical

principle. Those related to devotional life are known as bhakti-tattva. bhava - spiritual emotions, love, sentiment. bhava-bhakti - the initial stage of perfection in devotion. A stage of bhakti in which the essence of the Lord's internal potency consisting of spiritual knowledge and bliss (visuddha-sattva) is transmitted into the heart of the practising devotee from the heart of the Lord's eternal associates. It then softens the heart by different kinds of taste. Bhava-bhakti is the first sprout of pure love of God (prema).

brahma - the impersonal, all-pervading feature of the Lord, which is devoid of attributes and qualities. It is also sometimes known as Brahman.

brahmana - the intellectual class amongst the four castes (varnas) within the Vedic social system (varnasrama).

D

daiva-varnashrama - the Vedic social system, organised into four occupational divisions (varnas) and four stages of life (asramas), as it relates to Vaisnava devotional practices. dasya-rasa - one of the five primary relationships with Sri Krsna, which is established within the devotee's heart in the perfectional stage of bhava or prema. In this relationship the devotee's love for the Lord is expressed in the mood of a servant.

devatas - demigods, who reside in the heavenly planets and are entrusted with specific powers for the purpose of universal administration.

diksa-guru - the initiating spiritual master. One who gives a mantra in accordance with the regulations of scripture to a qualified candidate for the purpose of worshipping the Lord and realising Him through that mantra is known as a dksa-guru or mantra-guru.

G

gaura-nagari - in the transcendental loving affairs of Sri Radha-Krsna, Sri Krsna is nagara, the predominating hero in the position of the enjoyer, and Sri Radha as well as Her bodily manifestations, the sakhis, are nagaris, the predominated heroines in the position of the enjoyed.

Although Sri Gaura is Krsna Himself, He adopts the mood of the nagari, Srimati Radhika, in order to experience the nature of Her love for Krsna. Therefore, Sri Gauranga is not in the mood of a nagara. The gaura-nagaris conceive of Sriman Mahaprabhu as a nagara and themselves as nagaris. This is completely opposed to both the mood of Mahaprabhu and the cultivation of suddha-bhakti.

grhastha - household life, and the second stage of life (asrama) within the Vedic social system (varnasrama). gosvami - one who is the master of his senses; a title for those in the renounced order of life.

gopis - the young cowherd maidens of Vraja, headed by Srimati Radhika, who serve Sri Krsna in the mood of amorous love. This may also refer to the elderly gopis, headed by mother Yasoda, who serve Krsna in the mood of parental affection.

go-dasa - one who is enslaved by the urges of the material senses.

guna - Sri Krsna's transcendental qualities, which are heard, described and meditated upon by devotees as part of their devotional practice.

guru-rupa-sakhi - the spiritual master in his eternal spiritual form as a female maidservant of Sri Radha-Krsna.

H

hari-katha - narrations of the Lord's pastimes and personal nature.

harinama-sankirtana - congregational chanting of the Lord's holy names.

J

jiva - the eternal, individual living entity, who in the conditioned state of material existence assumes a material body in any of the innumerable species of life.

jnana - (1) knowledge; (2) the pursuit of knowledge with the intention of merging the soul's individual identity with the impersonal aspect of the Lord.

K

Kali-yuga - the current age of hypocrisy and quarrel that began 5000 years ago.

kama - (1) lust to gratify the urges of the material senses; (2) the gopls' transcendental desire to enjoy amorous pastimes with Sri Krsna.

kanistha-adhikari - the neophyte practitioner of devotional life.

karma - (1) any activity performed in the course of material existence; (2) reward-seeking activities; pious activities leading to material gain in this world or in the heavenly planets after death; (3) fate; previous actions that yield inevitable reactions.

krsna-katha - narrations of the holy names, form, qualities and pastimes of Sri Krsna.

krsna-pancami - the fifth day of the waning lunar fortnight. kunda - a pond or lake.

kunja - a grove or bower; a natural shady retreat, the sides and roof of which are formed mainly by trees and climbing plants.

L

lila - divine sportive pastimes. The Lord's activities, whether in the matter of the creation of the material world or in the matter of transcendental exchanges of love with His devotees, are never under the influence of material nature. They are all manifestations of His self-willed potencies and therefore they are known as lila, or divine sport. These pastimes are heard, described and meditated upon by devotees as part of their devotional practice.

M

madhurya-rasa - the topmost of the five primary relationships with Sri Krsna, which is established within the devotee's heart in the perfectional stage of bhava or prema. In this relationship, the devotee's love for the Lord is expressed in the mood of a lover.

madhyama-adhikari - the practitioner of devotional life who has reached the intermediate stage of spiritual development. mahabhava - the highest stage of divine love.

mahajanas - great personalities who teach the highest ideal and who by their conduct set an example for others to follow.

mahaprasada - the remnants of food offered to the deity; it may also refer to the remnants of other articles offered to the deity such as incense, flowers, garlands and clothing. manasa-seva - service rendered within the mind to one's worshipful deity. matha - a monastery or temple.

mayavada - the doctrine of illusion; a theory advocated by the impersonalist followers of Sankaracarya, which holds that the Lord's form, this material world and the individual existence of the living entities is maya, or false. muni - a sage, ascetic or spiritual scholar.

N

nama - the holy name of the Lord, which is chanted by devotees as part of their devotional practice. nama-aparadha - offences against the holy name, of which there are ten varieties.

nama-hatta - a system of preaching where devotees hold public preaching programmes in their homes. nirviSesa-vadis - those who advocate the doctrine that ultimately the Lord is devoid of personal qualities and that merging into the undifferentiated brahma is the ultimate spiritual perfection of the living entity. niskincana - the state of having renounced all one's material possessions.

nistha - firm faith that results in steadiness in one's devotional practices. This is the fourth stage in the development of the devotional creeper. It occurs after the elimination of a significant portion of one's anarthas.

P

palyadasi - a maidservant of Srimati Radhika. The word palya means to be nourished, cared for and protected, and the word dasi means a female servant. Thus the palyadasis are maidservants under the affectionate care of Srimati Radhika.

paramahansa - the topmost, "swan-like" devotee. pranama - an obeisance.

prananatha - literally means the Lord of one's life, but it has the sense of one who is infinitely more dear than life itself.

prayojana - the ultimate goal of devotional life, i.e. unadulterated love for Sri Krsna.

prema-bhakti - a stage of devotion that is characterised by the appearance of divine love (prema); the perfectional stage of devotion. This is the eighth and final stage in the development of the devotional creeper. premamayi - saturated with divine love. prema-dharma - the religion of divine love as propagated and practised by Sri Caitanya Mahaprabhu. prema-avatara - the incarnation of love, Sri Caitanya Mahaprabhu.

R

raga-marga - the path of spontaneous attachment (raga). raganuga-bhakti - an elevated stage of devotion that is motivated by spontaneous attraction or love.

ragatmika-bhakti - the spontaneous devotion that resides exclusively within the hearts of Sri Krsna's eternal devotees in the spiritual world.

rasika - one who relishes the mellows of devotion (rasa) within his heart.

ruci - taste. The awakening of taste for hearing, chanting and other such devotional practices means that one has greater liking for these activities than any type of material activity. At this stage, one's attraction to spiritual matters exceeds one's attraction to material things. This is the fifth stage in the development of the devotional creeper. It occurs after one has acquired steadiness in his devotional practice. rupa - form, shape, appearance; in relation to Sri Krsna, this refers to His transcendental, eternal form, which is heard about, described and meditated upon by devotees as part of their devotional practice.

S

sad-guru - a perfected spiritual master. sadhaka - one who follows a spiritual discipline with the objective of achieving pure devotion for Sri Krsna. sadhana-bhakti - the stage of devotional life in which a spiritual discipline is performed for the purpose of bringing about the manifestation of ecstatic, pure love for Sri Krsna (bhava).

sadhu-sanga - the association of highly advanced devotees who possess pure devotion for Sri Krsna. This is the first development of the devotional creeper after its initial inception in the form of faith (sraddha).

sahajiya - one who considers the stages of advanced devotion to be easily achieved and who thus sometimes imitates the external symptoms of spiritual ecstasy associated with those stages.

sakhya-rasa - one of the five primary relationships with Sri Krsna, which is established within the devotee's heart in the perfectional stage of bhava or prema. In this relationship, the devotee's love for the Lord is expressed in the mood of a friend.

sambandha - the principle regarding the mutual relationship between the Lord, the living entities and the material energy.

sambandha-jnana - knowledge regarding sambandha- tattva, the mutual relationship between the Lord, the living entities and the material energy. The word sambandha means connection, relationship or binding. The living entities are eternally and inseparably connected to the Supreme Lord. Therefore He is the true object of relationship. The general relationship between the living entities and the Supreme Lord is one of servant and served. However, in the perfectional stage of devotion one becomes established in a specific relationship with the Lord either as a servant, friend, parent or lover.

sampradaya - a school of religious thought. sannyasa - renounced ascetic life, and the fourth stage of life (asrama) within the Vedic social system (varnasrama). Santa-rasa - the first of the five primary relationships with Sri Krsna, which is established within the devotee's heart in the perfectional stage of bhava or prema. In this devotional mellow (rasa), the devotee's love for the Lord is expressed in a mood of neutrality.

Saranagati - full surrender to Sri Krsna or His representative, the spiritual master.

Sastra - the revealed scriptures.

siddha-bhakta - a devotee who has achieved spiritual perfection. Siddha-bhaktas are described in Bhakti-rasamrta-sindhu (2.1.180): "One who is always fully immersed in activities related to Sri Krsna, who is completely unacquainted with material distress and who incessantly tastes the bliss of divine love (prema) is called a siddha-bhakta." siddhanta - a philosophical doctrine or precept, a demonstrated conclusion, an established end, or an admitted truth. Siksa-guru - the person from whom one receives instructions about how to progress on the devotional path is known as the siksa-guru, or instructing spiritual master. smarana - remembrance and meditation upon Sri Krsna's names, form, qualities and pastimes.

Sraddha - faith. This refers to faith in the statements of the scriptures that is awakened after accumulating pious merit through the performance of devotional activities over many births. Such faith is aroused in the association of saintly persons and it is the external manifestation of the seed of the creeper of bhakti.

Sri-nama-sankirtana - congregational chanting of Sri Krsna's holy names.

Srngara-rasa - another name for madhurya-rasa, the mellow of devotion where the devotee's love for Sri Krsna is expressed in the mood of a lover.

Suddha-bhakti - pure devotion; that is, devotion that is unmixed with fruitive action or monistic knowledge and devoid of all desires other than the desire to provide Sri Krsna with pleasure.

sukrti - pious activity that, upon sufficient accumulation, can produce faith in transcendental entities such as the words of the scriptures and saintly persons and the process of devotional life.

svarupa-Sakti - Bhagavan's divine potency is known as svarupa-sakti. It is called svarupa-sakti because it is situated in His own form (svarupa). This potency is fully conscious (cinmaya), and thus it is the counterpart

and antithesis of matter. Consequently it is also known as cit-sakti, or potency endowed with consciousness. Because this potency is intimately connected with the Lord, being situated in His form, it is further known as antaranga-sakti, internal potency. Because it is superior to His marginal and external potencies both in form and glory, it is known as para-sakti, superior potency. Thus, by its qualities, this potency is known by different names - svarupa-sakti, cit-sakti, antaranga-sakti and para-sakti.

svarupa-siddha-bhakti - all endeavours of the body, mind and words related to Sri Krsna and performed exclusively and directly for His pleasure without any intervention are known as svarupa-siddha-bhakti.

T

tulasi-mala - a necklace of beads composed of wood from the sacred tulasi plant. It is worn by all devotees of Sri Krsna.

U

uttama-bhakti - topmost devotion. This is described in Bhakti-rasamrta-sindhu (1.1.11) as follows: "The cultivation of activities that are meant exclusively for the pleasure of Sri Krsna, or in other words the uninterrupted flow of service to Sri Krsna, performed through all endeavours of the body, mind and speech, and through the expression of various spiritual sentiments (bhavas), which is not covered by jnana (knowledge aimed at impersonal liberation) and karma (reward-seeking activity), and which is devoid of all desires other than the aspiration to bring happiness to Sri Krsna, is called uttama-bhakti, pure devotional service." uttama- or maha-bhagavata - the topmost devotee, who has attained perfection in his devotion unto Sri Krsna.

V

vaidhi - devotion that is prompted by the rules and regulations of the scriptures.

varnafcama - the Vedic social system, which organises society into four occupational divisions (varnas) and four stages of life (asramas).

vatsalya-rasa - one of the five primary relationships with Sri Krsna, which is established within the devotee's heart in the perfectional stage of bhava or prema. In this relationship the devotee's love for the Lord is expressed in the mood of parenthood.

vipralambha - the love felt when separated from one's beloved.

vraja-rasa - the devotional mellows (rasas) with which Sri Krsna's eternal devotees serve Him in the eternal abode of Vraja, or Vrndavana.

vraja-parikaras - Sri Krsna's eternal devotees who reside in the transcendental abode of Vraja, or Vrndavana.

Y

yukta-vairagya - appropriate renunciation; renunciation that is suitable for entrance into devotional life. This is defined in Bhakti-rasamrta-sindhu (1.2.255): "When one is detached from material sense enjoyment, but accepts in appropriate proportion objects that are favourable to his devotional practice, and shows special inclination towards things that are directly related to Krsna, such as the remnants of foodstuffs that have been offered unto Him, his renunciation is known as yukta-vairagya."